

Songs

*From Dream
to
Vision of
Life*

*Lilian
Whiting*

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**FROM DREAM TO VISION
OF LIFE**

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- THE OUTLOOK BEAUTIFUL
- THE FLORENCE OF LANDOR
- THE JOY THAT NO MAN TAKETH
FROM YOU
- THE LAND OF ENCHANTMENT

FROM DREAM
TO
VISION OF LIFE

BY
LILIAN WHITING

Author of "The World Beautiful Series," "Boston Days,"
"The Florence of Landor," etc.

"Live in the Eternal"

BOSTON
LITTLE, BROWN, AND COMPANY
1906

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Published October, 1906

THE UNIVERSITY PRESS, CAMBRIDGE, U. S. A.

To
PROFESSOR HIRAM CORSON
LITT.D., LL.D.

The friend and the greatest interpreter of Robert Browning ; the savant and the thinker whose profound insight into spiritual mysteries has exalted all literature ; whose gracious kindness has been a vital inspiration in these efforts to study life from the mere transient dream to the radiant eternal vision ; and with faith and friendship held gratefully dear in this world and for that which is to come, these pages are inscribed with the reverent devotion of

LILIAN WHITING.

*Hyeme et æstate
Et prope et procul
Usque dum Vivam
Et ultra.*

PARIS, Midsummer Days, 1906.

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*I have no words to tell the worth of life ;
No image poesy can in love express ;
It is a hidden depth of loveliness ;
A noble scene of changing peace and strife.*

*Till we for fields above with worth are ripe !
I have no blame for aught thus wisely sent.
Since all is one pure good like sun and shade ;
The dark with light, by master-mind is blent ;
The bad to aid the good was surely made ;
And so I take with joy the life of earth
And wait in heaven till higher Heaven has birth !*

REV. WILLIAM BRUNTON.

"I am come that they might have life, and that they might have it more abundantly."

The supreme need of mankind must be met by that kind of gospel which carries with it at once light, hope, and moral impulse; which not only cheers men with a clearer vision of what is true, but stirs in them a deeper longing for that which is right, and at the same time helps them to accept life itself as an assurance that this is a friendly universe.

The spiritual regeneration of mankind is effected by the continuous coming of the Divine into the Human, and not alone by one historic manifestation which can be dated nineteen centuries ago. Are not these also "the years of the right hand of the Most High"?

REV. CHARLES GORDON AMES, D.D.

Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us. — EPHESIANS, iii. 20.

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“The growth of the spiritual individuality is, in fact, the purpose of human life.”

When Christ said "Follow me" he meant — not from an intellectual apprehension of principles involved in my life, but through deep sympathy, through the awakening, vitalising, actuating power of incarnate Truth; through a response of your spiritual nature to mine; and in, and by, and through that response your essential life will be brought into harmony with, and carried along by, the spiritual forces of the world and thus conducted by them to the kingdom of eternal truth within yourselves.— DR. HIRAM CORSON.

"Do not care for doctrines, do not care for dogmas, or sects, or churches or temples; they count for little compared with the essence of existence in each man, which is spirituality, and the more that this is developed in a man the more powerful is he for good. Earn that first, acquire that and criticise no one, for all doctrines and creeds have some good in them. Show by your lives that religion does not mean words, nor names, nor sects, but that it means spiritual realization. Only those can understand who have felt. Only those who have attained to spirituality can communicate it to others, can be great teachers of mankind. They alone are the power of light."

(*The message of Sri Rama-krishna as presented by the Swami Vivekananda.*)

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Suppose we could now, in the attitude of reverential enquirers, have full access for a single hour to Him who is the Source and Object of our faith ; and could ask Him what we would, and expect an answer ; how the questions would rush to our lips. The life beyond — what is it ? What is its bearing on these present working years ? What is its relation to the life about us ? — THE MOST REV. DR. DAVIDSON, Archbishop of Canterbury.

“  HE life beyond, — what is it ? What is its bearing on these present working years ? ” In these significant questions the Archbishop of Canterbury crystallizes the essential spiritual attitude of the age. In them are condensed all the intense and varied mental unrest and eager longing of the day. What is the relation of this “ life beyond ” to the life about us ? Nor are these idle questions, to which there is no

Thine Eyes
shall behold
the King in
His Beauty.

answer. All nature and all revelation combine to make increasingly clear the relation of the life that now is to that which is to come. It is the same relation that exists between infancy and age through the evolutionary phases of childhood, youth, and maturity ; simply the gradual growth and orderly development whose results are seen in eternal progress.

“From state to state the spirit walks.”

The two realms of the visible and the invisible worlds, or, to define these more scientifically, the two conditions of environment, the physical and the ethereal, interpenetrate, and the horizon line of the unknown constantly recedes as scientific research and spiritual discernment conquer new territory. That which was vague and mysterious becomes the clearly defined and the familiar conditions of daily life. The old question, “If a man die shall he live again ?” is answered by the later and larger grasp of

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Christ's teachings that there is no death ; that the life here and hereafter is all one life, whose continuity of consciousness is unbroken by the mere change in form whose process we call death. Out of the ethereal are drawn those energies which make life significant while still in the physical environment. The scientist finds that all this ethereal realm is the reservoir of undreamed-of forces, some of which he is beginning to harness for use. It is the realm of all-pervading Life. The existence of the ethereal world is now as much an established fact as the existence of the continent of Africa, and this ethereal realm is the extension, so to speak, into which the entire physical realm opens, the relation between the two being that of discrete degrees. Sir Oliver Lodge, lecturing before a learned association on the ether and its functions, has said :—

“ I have now endeavored to introduce to you the simplest conception of the material universe which has yet occurred to man — the conception,

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that is, of one universal substance, perfectly homogeneous and continuous and simple of structure, extending to the furthest limits of space of which we have any knowledge, existing equally everywhere; some portions, either at rest or in simple irrotational motion, transmitting the undulations which we call light ; other portions, in rotational motion, — in vortices, that is, — and differentiated permanently from the rest of the medium by reason of this motion. These whirling portions constitute what we call matter ; their motion gives them rigidity, and of them our bodies and all other material bodies with which we are acquainted are built up. One continuous substance filling all space, which can vibrate as light, which can be sheared into positive and negative electricity, which in whirls constitutes matter, and which transmits by continuity and not by impact every action and reaction of which matter is capable, — this is the modern view of the ether and its functions."

Into this "continuous substance filling all space" the ethereal man, released from his physical body, passes, as his next stage of en-

vironment. Lord Kelvin believes that he has proved, through a long series of delicately experimental tests, that the entire universe is composed of ether. Matter is ether in its denser form ; ether is the more subtle aspect of matter. Beyond this the most recent experiments in wireless telegraphy have demonstrated to scientific investigators that the ether is the reliable and changeless medium. In physics there is constant variation ; in ethereal physics there is no variation. Steel, for instance, is elastic, but its degree of elasticity varies. The ether is not affected by cold or heat, by storms or by sunshine, but remaining the same, all scientific and all psychic matters connected with it have an absolute basis on which to rest. Any law connected with ethereal physics, once discovered, remains, requiring no modification.

Thus any law in the ether, once discovered and formulated, is a permanent possession, and is not held as a truth to one generation or

century which the next age will supersede and discard. There is no friction in the ether. In it form, density, magnitude, and energy are always the same.

Science is thus advancing into increasing discoveries of the ethereal realm, of its nature, its resources, and its possibilities. When Lowell wrote :

“The spirit world around the world of sense
Floats like an atmosphere,”

he expressed a scientific fact as well as a spiritual truth. We live and move and have our being in the ethereal world. We live among and in the constant companionship of the inhabitants of that realm. They join us on the streets in our walks ; they come to us in hours of work, or of leisure and silence. Any degree of clairaudience, however slight, yet reveals to its possessor a world of new and unexplored forces. For instance ; in receiving messages clairaudiently one will come to ob-

serve the differences in their manner of reaching him. Sometimes it will be as if the person speaking stood by his side and spoke, *viva voce*, as naturally as one might in this world. Again, the words will seem to come with a faint and far-away sound, falling with perfect distinctness on the inner sense of hearing, but as if from a great distance, like the long-distance telephone. These messages often seem to arrive more freely and in greater perfection of distinctness when the recipient is most unconscious of any possibility of hearing them. One may be absorbed in writing, totally oblivious, for the time, of the one in the ethereal world who suddenly speaks and thus suggests his identity. With any clairaudient experience is usually, too, a good deal of the telepathic, so that the recipient is suddenly aware of far more than the mere words alone that he hears would indicate. With the specific message there comes the wave of intense feeling; the very atmosphere

of all the personal relations ; the perception of conditions that one ignorant of these conditions yet sees, or rather, perceives and realizes through sympathy, intuition, and imagination, as if in the blaze of an intense illumination that is turned on. Not outer and concrete facts, but spiritual states, spiritual conditions, are revealed. Sometimes one hears the voice that seems to come from remote space in the most marvellous and indescribable manner ; the words seeming not as if spoken by a voice, but rather as if uttered by a note of music, and he can but recall

“The horns of elfland faintly blowing.”

Now it is quite within reasonable probabilities that there is in the ethereal world something corresponding to our long-distance telephone, only finer, more musical, more exquisite in its transmission, and that it is this which is used by the inhabitant of that world. It is really there just as it is here; sometimes

one speaks to a friend at his side, sometimes through a telephone. And in the ethereal world, sometimes the friend comes in close personal presence and touch, and we hear the voice with unerring perception that it is at close range; sometimes the friend in the ethereal speaks from distant regions through some ethereal mechanism corresponding to that which we call the telephone.

Apparently, at any time, any hour of day or night, one who has in the least the clairaudient gift, is liable to receive these messages. The conditions under which they come may baffle the recipient. He sits alone and ready, asking for the message, and it does not come. He is in a crowded street, or he is deeply absorbed in work, or in any one of a myriad of what would seem to be less favorable conditions, and suddenly he finds some message from the ethereal world is falling upon his mind, word by word, struck off with infinitely intense clearness, like bars of music.

There is something very curiously interesting in the way that those in the ethereal world discover means of communicating with friends here. Wherever there is any possible link, it is sought; any conceivable channel is utilized. There is evidently a constant pressure brought to bear on every possible mode of communication. The eager desire on the part of those who have passed into the ethereal is apparently more intense, more on the alert, than it is here,—for the reason that they who see

“With larger, other eyes than ours”

discern all the conditions more finely and accurately than is perhaps possible on the denser side.

Nor is this a merely speculative construction of the imagination. It is a simple, natural perception of a perfectly natural condition which is provided for in the very nature of the universe. The latest word of science is

that this immaterial yet real substance which is called the ether is a vast aggregation of dynamic force. In it is involved the spiritual principle of all life. In it is the source of all physical and spiritual phenomena. In the last analysis it is, indeed, spirit-substance. It is thrilling with an intensity of energy that permeates every atom. All the immensities of space are pulsating with life. Vitality pervades the entire universe, and whether this vitality find its expression in an immortal soul or in the stars circling in their appointed courses, there is nothing but life. Everything is "quick with living powers, burning with intelligence, glowing with passion, throbbing with emotion, crowded with intentions." The universe itself is a sublime manifestation of consciousness ; it is all throbbing with life.

With what new and far-reaching significance this realization of the very nature of space invests these wonderful words of Sacred Writ :—

“The sun shall no more be thy light by day, neither for brightness the moon by night ; but the Lord, thy God, shall be thine everlasting light, and thy God thy glory. Thine eyes shall see the King in His beauty ; they shall behold the land that is very far off.”

The unerring data of science open to man new vistas of spiritual truth. These data reveal the nature of the soul and its appointed methods of progress toward its glorious destiny in a way that illuminates all the present life. The realization of an unbroken continuity of consciousness translates a dim and nebulous perception of some vague dream of immortality into the intense and conscious reality of the vision of life. When St. Paul asserts that to die is gain he simply states a literal fact. To be released from the physical into the ethereal environment is to enter on new and higher conditions. Eye hath not seen, nor ear heard, nor hath it entered into the heart of man to even faintly conceive of

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the beauty and the blessedness in which those who pass from the denser and the cruder to the more luminous and exalted conditions of consciousness find themselves. The reality is as much more profound as is the condition of mature life beyond that of childhood. It is, indeed, passing from dream to vision—even intense and clear vision of life. This experience registers the course of evolutionary progress. Out of all the various phases of religion of the various sects and creeds a new religion is now being evolved that shall retain all the sacred truth revealed in the past, and shall involve and present the later and larger revelations of truth that are being given to the twentieth century.

“From dream to vision of life” are words that condense the entire record of the sojourn on earth. The intense reality, the profound significance, the energy of forces which are entered upon after emerging from the physical

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world are, indeed, far beyond that which it hath yet entered into the heart to realize. In comparison with those intense realities, all life here in the physical world is as a dream. In comparison with the feebleness and the ineffectiveness of the course of living here, that which is entered upon in the ethereal realm is, indeed, "a vision of life." And so the words, "from dream to vision of life," are an epitome of the entire experience between birth and death.

This unbroken continuity of experience which is not only from the cradle to the grave, but which is not affected by the process of death and extends on into the infinite future, reveals that physical existence is still within the environment of the spiritual world and is one of the forms of manifestation of spiritual forces. This being true, the uninterrupted continuity of intercourse between spiritual beings still clothed upon with the physical body and those who, as Stephen

Phillips phrases it, have “shed” this denser body

“And upward fluttered to freedom,” —

this continuity must be evident. Does not the one supreme benefit, indeed, in that open communion between those in the physical and those in the ethereal world lie in the fact that by this means we are able to translate the love of God from the abstract world of belief, into the practical and demonstrable realm of daily affairs ? At first this might be held to be a lack of the higher faith : it might be objected that faith in God’s love, in His divine leading, is a part of man’s higher nature, and that to ask any demonstration of it is incompatible with lofty spirituality. But let us for a moment examine this idea in the scale of all general truth of life. One may believe in the love of family and friends ; but does not this love always seek expression ? Does it not always seek to record itself in words ; to manifest itself in deeds ; to translate itself

from the passive and the abstract into the active and the applied relations? We are assured that faith without works is dead, and is not love without works to be regarded in the same way? Faith in God, as well as faith in a friend, implies a two-fold relation. It implies God's relation to man as well as man's relation to God. The divine love and light and leading are made manifest to man by means of those friends and counsellors and guides in the unseen world who act to us as God's messengers. This is simply continuing in the ethereal world the inter-relations of humanity which mark this world.

Countless signs of the times indicate the arrival of the psychological moment for the realization of the true nature of life which — in order to be true — must include and imply a rational conception of the true nature of death. Religion is, in itself, spiritual realization, and it is coming to imply the increasing comprehension of the unseen universe. It is but an infini-

tesimal part of this universe that we see. In every extension of human knowledge the most important and potential truths have to be taken on trust. The astronomer postulates a star in space at a certain point, and it may be another century before that star is discovered. The chemist, the scientist in every direction and form of research, must extend his theories into the unseen, for it is there that the laws exist, of whose workings we can see and demonstrate only a small part. Obviously, if one should limit his belief strictly to the things he perceives with the physical senses, he would dwell in a hopelessly narrow world. "For the things that are seen are temporal, while those that are not seen are eternal." With equal truth could one read into this assertion,— for the things that are seen are transient and finite, while the things that are not seen are permanent and infinite. Science, in every branch of its pursuit, continuously demonstrates to us that the real forces

of the universe are in the unseen; that we cannot see, nor hear, nor touch them, with the physical senses. Take for illustration that all-potent and conquering force, electricity. It gives us light and heat and coolness, and motor power for transportation and for mechanical effects. It is cleansing and it is remedial. The physician employs it as a curative agent. Its uses are constantly multiplying. Yet who has seen it? Who has touched it? We know electricity only by its effects, although it is the very mainspring of all progress in the domestic, the medicinal, the mechanical realms of life, as well as in those immaterial realms of supplying power, and of wireless messages. It is even theoretically conjectured that electricity and mind, electricity and spirit itself are, if not identical, closely connected. Yet this marvellously potent force eludes all human observation.

This line of argument need not be pursued in order to be accepted. The intelligence of

the day recognizes the truth of unseen potencies as a matter of course. Now, after accepting — as we all do — the fact of the unseen universe, with its unseen potencies, as the very reservoir of infinite power from which the visible world draws all its supplies, are we for one instant to imagine that this unseen universe is not inhabited ? If this mere fragment of vast space in which we live is teeming with life and with high intelligence — as it is — what an absurdity it would be to suppose for an instant that the infinite realm was destitute of conscious life !

There is a simple and rational conception of life in its wholeness that cannot but commend itself to the intellect as well as to the intuition, and to which every human fact in physical science lends support. It is this : The physical senses of the physical body correspond to the physical world ; the senses (or powers) of the spiritual (or the ethereal) body correspond to the spiritual (or the ethe-

real) world. Those in the physical body people the earth ; those in the ethereal body people the unseen universe. Now as this unseen universe is the reservoir of all the forces on which we continually draw for our motor power of living, — the forces that supply us with heat, light, transit, and all applied power, — so is it the vast realm on which we may draw for companionship, for sympathy, guidance, direction, counsel. The friend in the physical body may be far removed ; the friend who has cast off his physical body may come at the call, and even without the call.

The key to the new civilization of which we are on the immediate threshold lies in ethereal physics. The entire phenomena of light, heat, electricity, and magnetism are contained within ether. Here is an electro-magnetic matter filling all inter-planetary and inter-stellar space, a subtle matter that stimulates and vitalizes all coarser matter, and forms the medium through which all forces

work. Years ago Professor Dolbear asserted that all problems of the universe resolve themselves at the last into "ether problems," and applied science is now demonstrating his words. It is now the ether realm that awaits the conquering of man. He has conquered the kingdoms of the earth and the sea ; he is now entering on his conquest of the kingdom of the air, the secret of which is in the ether. This is the vast reservoir of all force, all potency. Every point in space is a motor of energy. It is in the ether that man will find the solution of all problems of transit and of communication. Even the support of the physical life will be found to lie in the sustenance of the psychic body which supplies the physical body with energy. The realm of the ether is the realm of the enduring realities. The explanation of the greater progress of humanity as seen within the past half-century, in which man has advanced in a greater degree than in the preceding five hundred

years,—the explanation of this lies in the fact that he is living more and more in the ethereal, which is his true habitat. Man is a spirit, and he belongs in the spiritual environment. He is designed to command and to utilize the visible mechanism of the physical world, but not to be commanded by it, or absorbed in it. All the great inventions and discoveries ; all the great creations in the arts — music, literature, painting, sculpture, — are made because their inventor, discoverer, or creator is dwelling, for the time, in the ethereal world, and is in touch with this high and intense order of forces. In this electric, magnetic medium all the faculties of the mind are quickened and vitalized.

The experience of a great pianist, or of a composer either of music, of poetry, or romance, illustrates this truth. Any pianist will admit that if he “stops to think,” so to speak, when playing, he touches the wrong key. He breaks the continuity. For when absorbed in

his playing he is in the ethereal realm and his psycho-magnetic powers have taken command. Let the “spell” be broken, as we say ; let the person emerge from the ethereal into the physical world — and he has lost this subtle, wonderful creative power.

The poets, who are, as Mrs. Browning says,

“ . . . the only truth-tellers
Now left to God,”

have always divined this deeper truth of being. In that exquisite “Indian Serenade” of Shelley’s, he sings :—

“I arise from dreams of thee,
And a spirit in my feet
Hath led me — who knows how ?
To thy chamber window, Sweet.”

The “spirit in the feet” is the psychic self taking command of the physical body ; it is the indwelling in the ethereal that makes this possible.

The rationale of spirit intercourse is simply that we are so connected here and now; so related to the ethereal world that those who have passed into that realm are thus able to communicate to us and to manifest their presence. It is really all very simple and very luminous.

Science, as well as intuition, reveals the next higher condition of the realm of life to be in reality the ethereal. To learn of its possibilities, let one study the law of spiritual forces. Scientifically, the ether fills all space. It is infinitely finer and more subtle than air. The ethereal realm is, then, all about us, and he who evolves his life to its higher spiritual possibilities may live even now and here largely in the ethereal world. The spiritual self easily slips into it, by a slight detachment from the physical body; for the physical body must be viewed as a house, a tenement for the spiritual man, out of which he can pass and enter the ethereal world.

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The event called death is simply stepping out and severing his connection with this tenement ; while stepping out, and still holding the connection, is a part of the continued phenomena of life in the present state. Now all the intense potencies are in the ether. The real purpose of the deep-breathing processes and of concentration is simply to gain the means of entering into the ethereal world. Mrs. Stowe had not, it is probable, ever learned of the actual scientific and spiritual facts regarding the ethereal world, but her poet's insight divined the truth when she wrote :—

“ It lies around us like a cloud,
A world we cannot see ;
Yet the mere closing of an eye
May bring us there to be.”

In the ethereal realm all manner of wonderful things—or things that would seem wonderful on the lower plane—become easily possible and entirely natural. It is

the difference of environment. A bird cannot fly in the sea. A fish cannot swim in the air. A man cannot walk on the water. A ship cannot navigate the land. Any of these things — perfectly simple and natural in its own environment, becomes a miracle, or supernatural — in any other environment. So with the physical and the ethereal worlds. That which is simple and natural in the latter would be a miracle in the former. Enter into the ethereal and then the ethereal body comes into the use of its higher senses. The ethereal eye can see objects a thousand miles away as easily and naturally as the physical eye can perceive objects close at hand. The ethereal ear is as sensitive to vibrations from remote distances as the physical ear is to vibrations in the immediate proximity. As sensitive! — that is a feeble expression. The sensitivity is intensified to an inconceivable degree.

Now here in the physical world, if one desires to speak to a friend at a distance he

goes to a telephone. But the time will come when, if he wishes to speak to a friend at a distance he will detach himself from the physical body sufficiently to enter into the ethereal world, and in that environment he can use telepathy instead of the telephone. He can send a telepathic message in the ethereal realm just as easily and naturally as he can send a telephonic message in the physical realm. The progress of life is in learning how to avail ourselves of the powers of the higher vibrations. Nothing is impossible when that secret is attained.

Both clairvoyance and clairaudience are simple, natural, and easy in the ethereal realm. By entering into that finer atmosphere and learning how to use the higher vibrations one speaks to his friend on earth, or to his friend who has passed through death ; he sees the one or the other with equal clearness. Telepathy, clairvoyance, clairaudience are no more strange in this realm of the higher po-

tencies than the speaking by telephone and the seeing by telescope are in the physical world. Nor is this learning how to enter into and to control the higher potencies any matter of phenomena or of abnormal development. On the contrary, it is no more abnormal on its own plane than it is, on this plane, to use the ocean cable, or the motor car, or the telephone, or the electric car. Each is natural on its own plane. It is perfectly natural for a fish to swim in the sea or for a bird to fly in the air. It is natural for a man to walk on solid land and for a ship to sail on the water. The ethereal realm has its own laws of environment and vibration, as has the physical world.

And the controlling law, the intense potency of energy, is to be found in love. For love is the fulfilling of the spiritual law, it is the energy of the spiritual universe. No one need fear anything who lives by the law of love. And to live by love is to set one's face

toward that sublime attainment — the occupation of the human life by the divine life, whose perfect fulfilment is the Salvation of Christ. The more one is enabled, here and now, to serve as God's messenger, to become a means of assisting to communicate the divine influence, to co-operate, indeed, with the divine ruling, the more truly does he live. We are learning that this co-operation can be truly entered into in the purely natural and incidental way; that one is not obliged to forsake his home and become a missionary in foreign lands, or to leave his legitimate business and adopt any unusual mode of living in order to be one of the messengers of the divine counsel, or one of those privileged to co-operate, however feebly, in the divine overrulings. By this analogy it is easy to see that those who guide and aid and companion us in the unseen realm do not thereby need to sacrifice all their own legitimate pursuits in the higher sphere. The rather inconsequential remark

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is frequently made that those in the immortal life "must have something of more consequence" to do than to be concerning themselves with us here. Now applying this test to human life, is it not precisely the people whose purposes and achievements are the most important who also are the most influential, the most helpful to humanity? It is the significant, not the insignificant lives that stamp their impress upon others and radiate the most vital influence. As it is in this realm, so it is in the one beyond. The noblest and the greatest are the guides and the messengers, and it is in proportion to one's recognition of their aid that he is enabled to receive it.

The key of the secret is found in this truth.

"With the key of the secret he marches faster
From strength to strength and for night
The Key of brings day!
the Secret. While classes or tribes too weak to
master
The flowing conditions of life give way."

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Emerson surprised the key of most of the secrets of life, and in these lines he expresses a profound truth. The key of the secret opens the door to all noble achievement, to all mastery of the “flowing conditions” of life.

The present life will, indeed, be uplifted and enlarged and vitalized when the recognition of this continual meeting and mingling of those in the physical and those in the ethereal worlds becomes general and universal. Science is revealing to us the nature of the life just beyond death. This ethereal world has its reflection in the one in which we now live. The two worlds are alike in outer form and semblance ; in each there is the realm of nature,—seas and continents, lakes, rivers, mountains, hills, and forests ; but in the ethereal world this realm of nature is infinitely more beautiful. In rare and exquisite sunsets, in certain atmospheric conditions we gain a glimpse of that marvellous reality of beauty which invests the ethereal world. In

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that realm are cities, towns, and country ; there are schools and churches and music and lectures, painting and sculpture ; all the work of education, of art, of ethics contributes to the spiritual development. Every work done here has its ethereal side. The artist creates in the astral before he creates in the material, and the creation in the astral is the permanent embodiment. The pictures he has painted, the sculpture he has created, exist on this other side of life. He finds them when on being released from the body he enters this finer world. The author finds there the books he has written, all the literature that he has created ; for in each of these, while in one realm it is made visible and tangible by the processes of writing and printing, in the other realm it is inscribed in the ether in imperishable record. Every deed done in the body, every word spoken, every thought and aspiration are impressing themselves on the ethereal side and are creating

that individual world, that ethereal environment, in which each one is to dwell. By the process we call death one not only enters into a new realm, but a realm that he has himself created. If, then, one ardently longs for paradise he must make the conditions out of which paradise is formed. To realize this as a literal and practical truth is a very different thing from accepting it as a vague abstraction. To realize that it is the literal truth of every hour is to stamp life with a new interest, as well as with a far deeper significance. And it imparts buoyancy and exhilaration. What a conviction is this, that we are creating our future ! The present may be limited, sad, depressing ; we have so created it, one may suppose, by past ignorances and negligences, if not sins ; but the future, — the future is our own. One may build for himself a beautiful world. So let him begin now, just this very moment, and go on in trust and love, in faith that is knowledge as well, because of his

recognition of the friends in the unseen who mingle with us constantly in the outer life, giving companionship and joy and guidance.

That the continuity of life is unbroken by that change we call death is certainly not only a demonstrable and demonstrated fact, but a fact of which we all, perhaps, have almost daily proofs, did we recognize them.

A distinguished physician in New York relates this authentic incident:

“An officer commanding a certain division during the Civil War halted, after a day of the most weary marching in torrents of rain, and mud so deep that the soldiers could only with the greatest difficulty make any headway, and in a state of exhaustion the division encamped, as the darkness drew on, for the night. The commander had wrapped himself in a cloak and sought what shelter he could by the side of a log, and had fallen asleep. He was suddenly awakened by some unseen presence, and, opening his eyes, he saw written in letters of fire (electricity, of course) the word ‘Danger,’ and the strong im-

pression came to him that they must move on. He instantly acted on this conviction, called to his sleeping men to arouse themselves, to take up their march; and they struggled wearily on, in the mud and darkness and storm. Before morning a detachment of the Confederate army arrived at the spot they had left; and as they were conveying ammunition and stores to a branch of the main army at a distance, had not the warning been given — and heeded — all their supplies would have been confiscated, to an almost irreparable loss to the army division for whose use they were required."

Now, in the past — and not a very remote past, either — such a story as this would have been either incredible or, if received, would have been relegated to "the supernatural." It would have been held as of the miracle order. What is it now? Perfectly natural, and even scientific. The "letters of fire" meet the eye in the streets of every city every night in the year. It is true that they are manipulated by the mechanism of wires and electricity, of

which we know, but that letters and words may be electrically produced by conscious agencies in the Unseen is no more marvellous than that they are produced by conscious agencies in this world. To the savage, all the electrical phenomena of any city or town every night would seem supernatural.

The man who was here yesterday and is in the ethereal world to-day has not taken leave of his mental faculties in dropping his physical body. This physical body was the mechanism which related him to the physical world. Now that he is in the ethereal world, his ethereal body relates him to that plane of forces precisely as the physical body related him to the plane of forces here. The law of correspondence is as absolute and prevailing as is the law of gravitation or the law of attraction.

In reverting for a moment to this striking incident above narrated, one can but realize how the ministry and the aid of those in the unseen

world must depend upon ourselves. One sees the analogy in his own human life. If we had no mutual recognition, no mutual faith in each other, it would be impossible for any one to give help or counsel or service to his friend, or for his friend to receive it. Even with Jesus, this law is the working formula, for are we not told that when He came to one city "He did no mighty works there because of their unbelief"?

The terms "ethereal" and "spiritual" are not used as being absolutely synonymous. Formerly religion recognized two worlds, the physical and the spiritual. The general belief was that man became "a spirit" in some mysterious way by the process of death, and then entered "the spiritual world." It is almost within the past two decades that science discovered, as a fact of the universe, the existence of the ethereal realm which is interpenetrated with the physical realm, as the ether fills all the finer spaces in the air.

As a matter of fact, the "spiritual" world is a comprehensive term that includes the entire universe. There are degrees of spirit. Matter is spirit, potentially. It is on its evolutionary way to become spirit. This physical world is a part of and is included in the spiritual world. So, for clearness, it is better to use the term "ethereal" to designate the condition of life just beyond this, and one which is still interpenetrated with this life. The ethereal body is not quite the same as the spiritual body; that is, it is in evolutionary process of becoming the spirit body. It is just here that we owe a great debt to Theosophy, which has clearly defined these several states in their evolutionary processes. Nor need one find any confusion in those terms of "the desire body," "the thought body," and others, for none of these conditions are in any sense fixed and arbitrary, but are all governed by the development of the informing spirit. To a constantly increasing degree one may

spiritualize his life each day, and thus dwell more closely in touch with the ethereal potencies and avail himself of the more intense currents of energy. In thus evolving one's powers to coming into correspondence with the forces of the higher plane of life beyond, one comes into an increasing receptivity to its aid and inspiration in companionship as well as in its forces, as seen in the use of electricity, or of wireless telegraphy. It is as if a savage, for instance, should gaze into modern life and appliances, and should learn to fashion for himself electric tramways and telephonic connection. But, rising to a still higher degree in himself, he discovers the people, — the men and women who are doing great deeds, who are living great lives, and in whose companionship he himself enters into the realm of noble purposes and lofty ideas. Then is his participation in this new and higher world complete, and he may enter into the heavenly kingdom and live the heavenly life, — here

and now, while it is called To-day. The attendant angels — Hope, Faith, and Love — companion him and give him uplift and cheer.

There is no death save that of being “dead in trespasses and sins.” Evil is death, and good is life. The dropping of the physical body is the entrance on life far more abundant than this, and this world is, indeed, “for the living,” — for those living in the ethereal and those still living in the physical, who in the universal life of the spirit transcend difference of conditions and meet and mingle. The complete realization of this truth imparts to daily experience a new glow of ardor and of hope, a new stimulus of joy, and enables one to dwell, increasingly, in the atmosphere of the beauty of faith, the sweetness of love.

Thought is not only the “wages” for which mankind will “sell days,” but it is, in the last analysis, the motor power of all endeavor and achievement. The ascending scale grows finer. There is the crude and limited and visible

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force, as that of a horse propelling the machine or the car. Then comes the more subtle and extended force of steam ; then the far more subtle and more potent Live in Harmony with the new Forces. force of electricity, which, at the present time, is the highest applied potency conceivable. Later still will come the potency of thought, and thought can move mountains ; thought can take the wings of the morning and fly to the uttermost parts of the earth ; thought can create conditions and control and determine events and circumstances. To learn how to think — to learn how to apply the irresistible and the all-conquering power of thought — this is to learn to live in harmony with the new forces. The time will come, even here in the physical world, when all work, all travel, all transportation, will be carried on by power of thought applied in some manner of which man has not yet discovered the secret. The will, which is thought raised to a more intense degree, is electro-magnetic. It

is thus in harmonious correspondence with the properties of the ether and can exercise itself upon those properties.

We are on the threshold of a wonderful era of progress, the secret of which is that man is entering on that higher life of the ethereal realm. This is not mere speculation ; it is demonstrated by the way in which he is utilizing the ethereal forces. He is becoming at home, so to speak, in the ethereal ; he is learning how to harness and command a new range of power. There is no hard and fast line between the physical and the ethereal realms ; the one shades into the other and as man advances the horizon lines recede. The unknown becomes the known ; the mysterious becomes the familiar. The two conditions that most strongly accentuated the difference between the physical and the ethereal — the conditions of Time and Space — are being increasingly overcome by scientific discovery and achievement. When the steamer, with elec-

tricity as its motor power, shall cross the ocean within three days, we see how Space and Time are largely overcome. All the old and clumsy methods of living are being replaced by the new and the subtle methods.

Nor is personal happiness a mere matter of chance which may come to one and not to another. The events which the future may hold are undiscerned. No one may know what undreamed-of combinations of unforeseen forces and factors may occur ; into what new paths he may be led ; what undreamed-of work he may do. Nor can he in any way assure himself that death, that loss, that privations, may not lie in wait for him. Still, admitting these, his happiness is within his own power, and may be felt when matters of the temporal and the material realm are perplexing and sad.

“In the world ye shall have tribulation,” said Jesus ; “but be of good cheer : I have overcome the world.” That is to say, in the tem-

poral and the visible part of life, in the physical realm there is tribulation. It is inherent in the very nature of the physical life; but — here is the inspiring truth — “be of good cheer.” Take courage; “I have overcome the world.” He, who also knew the limitations and the friction of the physical life (typified by “the world”), overcame these, — overcame these limitations while still in the physical body by the preponderating power of His spiritual force; and as He so “overcame the world” now and here, so can every man and woman.

This overcoming of the lower life is the entrance into happiness of the higher life. There are a great many ways all leading to the same end. There are many methods each aiding in the achievement of the total result. One very simple and very practical method is, if one feels depressed, irritated, annoyed, or sad, to go and do something for somebody. It is an absolutely unfailing method, and it

may take almost any conceivable form, from the making of a call, the writing of a letter, to the gift of any degree, or the work or effort which may require sacrifice. Nor need one concern himself about the results. Leave all those with Infinite love.

No one can read that most impressive passage from Acts (xxvii. 22–25) without realizing anew, perhaps, how intimately associated in daily life and common experiences are that companionship and sympathy and counsel to which Paul here alludes as “the Angel of God” who stood by him, saying : “Fear not, Paul.”

“And now I exhort you to be of good cheer ; for there shall be no loss of any man’s life among you. For there stood by me this night the Angel of God whose I am, and whom I serve, saying : ‘Fear not, Paul, thou must be brought before Cæsar ; and lo, God hath given thee all them that sail with thee.’ Wherefore be of good cheer ; for I believe God, that it shall be even as it was told me.”

And Paul then exhorted his comrades : “ Wherefore be of good cheer ; for I believe God, that it shall be even as it was told me.”

Now as Paul implicitly accepted the promise brought to him by the messenger of God, so may we. The messengers come constantly, daily, hourly, into our lives. We do not always, nor even usually, recognize their presence ; but they are unfailingly with us. The friends who have been near to us when they lived on earth ; the friends whom we never met in their earthly lives, but who are attracted to us, as spirit to spirit, — are those whom God, by His divine laws, makes His messengers to us. We can train ourselves to increasingly recognize this unseen aid, this constant sympathy and counsel, and thus increasingly receive its benefit.

It is a curious commentary on the Christian life of a Christian nation, in a Christian civilization, that there was recently cabled across the ocean the statement that a minister of the

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Church of England believed, actually believed, in immortality ! This affirmation, made in the early autumn of 1905 by Archdeacon Colley of England, appeared in American newspapers with headlines that expressed the amazement apparently felt in a Christian minister's actual conviction of immortality ; his personal affirmation that what he had preached all his life was really true ; his personal belief that the very foundation of what his church stood for was an actual truth ! The initiation of a foreign war, or of a new form of government in any country, or the discovery of a new star, would hardly have incited so much notice and comment.

If there is reason for a momentary amusement in this, there is still more reason for feeling that the importance attached to the statements of Archdeacon Colley, as testified by their being cabled to this country, is an auspicious sign of the times. Certainly, the movement to appoint a committee repre-

sentative of the English church to inquire into psychic phenomena is a step toward the recognition of the real relations between life in the Seen and in the Unseen. The fact that Archdeacon Colley has himself had psychic experiences, and that he is to embody these in a public address which will be published in three languages, is encouraging to contemplate. The fact of the scientific proof of immortality does not in the least infringe upon the value of faith without the scientific proof. Faith is ample — without any proof, without any demonstration, but proof and demonstration certainly do no harm. In the deepest sense it is not the sun, nor yet the moon, to which one looks for light, but it is "the Lord, thy God, who shall be thine everlasting light, and thy God thy glory." And it is by means of this everlasting light that one may "see the King in His beauty," and may also "behold the land that is very far off."

There was in the Paris Exposition in 1900,

in the Grand Palais des Beaux Arts, a picture whose mystic meaning was one to enter into life and to abide with one forever. It was called “The Promised Land.” It revealed the figure of Moses in the wilderness, under a leaden sky, surrounded with gloom and desolation, pressing on amid thorns and brambles and obstacles ; but far away on the horizon gleamed the “Promised Land.” It lay under radiant sunshine ; it gleamed in a celestial beauty ; its atmosphere was transparent and pure and shed its golden illumination. Seeing it one could not but feel renewed energy to press on — toward the prize of the high calling of God. One could not but repeat :

“ But never sit we down and say
There’s nothing left but sorrow ;
We tread the Wilderness to-day,
The Promised Land to-morrow.”

“ True ideas and high ideals lodged in the mind and heart are divine forces ; they are

powers of regeneration and redemption," says Rev. Dr. Charles Gordon Ames. "When a man believes that there is a wise and worthy meaning in his own being, when he says to himself, 'Behind my life there is a holy and righteous purpose, which I am to learn and make it my purpose,' he is a saved man. He knows what God made him for, and what He meant him for; and he will accept it as his blessed duty to carry out the object of his existence and to live for nothing else. The plan of his life, originating in heaven and to be worked out on earth, is itself a heaven in miniature."

These ideals are to open to man the higher truths of his divine relationships. "All the good that I have ever done in the world," said Margaret Fuller, "has been in calling upon each human being for his best." It is the divine quality in man that must be recognized. Religion must find its ultimate ideal in the spiritualization of life. In this is its perfect

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fruition. While there can be no question that the safeguard of humanity is found in the Christian Church, there is perhaps as little question that the church may, with great advantage to its power for usefulness, incorporate into its teachings a still larger view of truth, stamping it with the authority and the consecration of its own exalted and enduring influence. During the past twenty-five years many new forms of ethical thought have presented themselves under various names. Theosophy, Spiritualism, Christian Science, come with their claims more or less supported by philosophy, metaphysics, or science. Each contains some contribution of value. Theosophy offers a great explanation of the law of life, and one which, to a considerable degree, harmonizes with that of the Christian religion with which it has more in common than with Buddhism. Science itself is almost demonstrating the methods of evolutionary immortality. A knowledge of the na-

ture of the ether offers explanatory theories of possible intercourse between the Seen and the Unseen, and is as easily grasped as is the undulatory theory of light. Man has already discovered that this is a conscious universe, and as the higher faculties develop they are prepared to apprehend truth on the higher planes of nature. It has been pointed out by Professor Dolbear that all the phenomena of magnetism, electricity, and gravitation are inseparably connected with the luminiferous ether, which is the constant recipient and transmitter of energy. If the ether, then, is electricity, if it is magnetism, if it is the transmitter of thought, then through it may the mental currents come, the messages from spirit to spirit, as the messages by wireless telegraphy come and go.

Accepting the scientific assertions regarding the nature of the ether, which Newton, even, partially discerned as early as 1708 and which all modern physicists unite in recognizing —

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accepting these, one realizes that space itself is but the presence of God. It is all a Divine environment. The intense potency of prayer is explained by the truth that this Divine environment is a manifestation of the Divine will, with which prayer brings man into direct and responsive relation. "Just in proportion to the submergence of the personality and the intensity of the upward aspiration will be the answer from the wider life within and without us," says Annie Besant; and she adds:

"We separate ourselves. If we cease the separation and make ourselves one with the greater, we find that light and life and strength flow into us. When the separate will is turned away from its own objects and set to serve the divine purpose, then the strength of the Divine pours into it. As a man swims against the stream, he makes slow progress; but with it, he is carried on by all the force of the current. In every department of Nature the divine energies are working, and everything that a man does he

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does by means of the energies that are working in the line along which he desires to do ; his greatest achievements are wrought, not by his own energies, but by the skill with which he selects and combines the forces that aid him, and neutralises those that oppose him by those that are favourable. Forces that would whirl us away as straws in the wind become our most effective servants when we work with them. Is it then any wonder that in prayer, as in everything else the divine energies become associated with the man who, by his prayer, seeks to work as part of the Divine? . . .

No operation can succeed without the intervention of prayer. Lastly, the continual exercise of prayer nourishes the vigor of the intellect, and renders the receptacle of the soul far more capacious for the communications of the Spirit. It likewise is the divine key, which opens to men the penetralia of the Gods ; accustoms us to the splendid rivers of supernal light ; in a short time perfects our inmost recesses, and disposes them for the ineffable embrace and contact of the Gods ; and does not desist till it raises us to the summit

The incalculable Power of the Spirit.

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of all. It also gradually and silently draws upward the manners of our soul, by divesting them of everything foreign to a divine nature, and clothes us with the perfections of the Gods. Besides this, it produces an indissoluble communion and friendship with divinity, nourishes a divine love, and inflames the divine part of the soul. Whatever is of an opposing and contrary nature in the soul, it expiates and purifies ; expels whatever is prone to generation and retains anything of the dregs of mortality in its ethereal and splendid spirit ; perfects a good hope and faith concerning the reception of divine light."

As physical activity is essential to the general health, so is spiritual activity essential to the higher life, to the spiritual being inhabiting the physical body. This real individuality can be relied upon for all manner of service and it enters into more or less extended relations with those in the ethereal world. There is something very curious in the power of the spiritual self, or, as Frederic Myers says, the "subliminal" self. But it

would really seem that the “living in the spirit” which the apostle so enjoins upon us is literally fulfilled by this summoning the inner self, the real self, into active part in the daily occupations. The marvellous and infinite power of suggestion is simply, entirely, and absolutely relying on the spiritual personality,—the real individual.

Of late a little article has been going the rounds of the press on the curiosities of the obedience of this inner self. You instruct it at night to waken you at any given hour in the morning, and it will. You ask of it a question, and it finds means to answer you. The theme is trite enough and has often been commented on, but it is always enlisting attention.

It is not, however, that one can merely command this inner self at night to awaken him at a given hour; he can command its actions and insure its directive force for the entire day,—and for every day. A half-hour

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devoted to intelligent suggestion, the last thing at night, sitting alone and uplifting the soul to all the higher powers, simply transforms the next day. It creates in the astral that which is manifested later in the physical world. One may suggest to himself the last thing before retiring for the night that he will waken at a certain hour, and also that he will waken in radiance and joy. Let him resolve to "arise in newness of life." If "the cares of yesterday" are burdensome, let him resolve they shall be entirely ignored and cancelled. One has done the best he knew how, but still things went wrong. Very well, give it all over with perfect trust to the divine power and the invisible helpers. Again, one has not done the best he knew; or even if meaning to, he has blundered and his blunders rise before him causing, perhaps, even worse remorse than actual sin. Still must he let it all go. If he can quietly and serenely do something to lessen the consequences of the

blunder, or the oversight, why, let him do so. If he cannot — and so often, indeed, one cannot — then trust the unseen aid that will even undo our very blunders for us, or, if we must suffer their consequences and the consequences are pain and bitterness, —well, even then, pain is remedial ; bitterness is medicinal. We needed a certain lesson. We are getting it. Let us make friends with the teacher and take our chastening joyously.

First of all, in the nightly meditation preceding sleep, let go all the burdens and even all the remorse and regret. Command the at-one-ment between one's own soul and God. Achieve harmony of spirit, — then create (in thought) the next day. Resolve to waken at a given hour; resolve that, by a given hour, one will have dressed, breakfasted, and be ready for work. If the work is divisible into time, so many hours to certain definite completions, it is perfectly possible to suggest to this inner self that a given portion

of it shall be completed at a given hour, and these suggestions very curiously do fulfil themselves. Whoever it is that works,—one's self,—the invisible helpers,—at all events some force takes it up and leads it on to accomplishment.

Let one add the harmony of entire trust that good surrounds him; that the friends and guides in the Unseen are near and that he need not torture himself about the future. Let one resolve that the first consciousness shall be of gladness. "Rejoice in the Lord,"—that is, rejoice in life, in duties to meet, in trials to be borne, in work to achieve, in experiences to enjoy. Why, that is what we are here for—just to exercise and develop our powers in all these ways. It is a joy to enter into all those activities. Let us arise and be glad.

There is certainly another matter in connection with joy and exhilaration,—that these constitute the atmosphere through which those

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in the Unseen can best reach us. Believe and trust and go forward. Lift up the heart. Rejoice evermore. Always we are told by those on the "other side" how difficult it is for them to reach us if we hedge ourselves in with gloom and despair and distrust. "In the invisible worlds," says Annie Besant, "there exist many kinds of intelligences which come into relationship with man, a veritable Jacob's ladder, on which the angels of God ascend and descend, and above which stands the Lord Himself. Some of these intelligences are mighty spiritual powers. All the world is filled with living beings, invisible to fleshly eyes. The invisible worlds interpenetrate the visible, and crowds of intelligent beings throng around us on every side. Some of these are accessible to human requests and others are amenable to the human will."

It is with this throng of helpers and potent intelligences that we come into relation by means of concentration which opens the way

for them to help us. We must ourselves create the conditions by means of which they are enabled to be near. The beautiful, the radiant conditions of life lie always within one's own power. These conditions involve the quality of life on the three-fold plane of the physical, the mental, and the spiritual. The quality of his three-fold personal life absolutely and inevitably determines for any individual his place in the general activities of the world; his degree of prosperity; the degree to which he is recognized and thus helped by sympathetic and encouraging thought; and the power he is enabled to bring to bear upon life. In a word, the quality of his own life — the degree of fineness and force to which he can develop it — determines all his outer world because it creates all that outer world.

One need not be a convert to Oriental philosophy in order to gain the benefit of accepting certain truth that it teaches. Par-

tial truth — valuable contributions to truth — are found in a vast number of ethical and philosophic systems and it is well to make one's faith eclectic, and take good from all, and accept direction and suggestion from all sources of wisdom.

“One who has learned how to manipulate the internal forces will get the whole of nature under his control,” says one authority, and adds:

“The Raja Yoga proposes to himself no less a task than to master the whole universe, to control the whole of nature. He wants to arrive at the point where nature's laws will have no influence over him — where he will be able to get beyond them all. He will be master of the whole universe, internal and external.

“Raja Yoga proposes to start from the internal world, and through that control the whole, both internal and external. As each science has its own method, so in Raja Yoga. Certain regulations as to food are necessary. ‘We must use that food which brings us the purest mind,’ says

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the Swami Vivekananda. ‘Those who want to make rapid progress, if they can live on milk alone for some months will find it a great advantage. But for those who want only a little practice for every-day business sort of life, let them not eat too much, but otherwise they may eat whatever they please. For those who want to make faster progress a strict diet is absolutely necessary. As the organization becomes finer and finer, at first you will find that the least thing throws you out of balance. One bit of food more or less will disturb the whole system until you get perfect control, and then you will be able to eat whatever you like.’

“Nerve currents will have to be displaced and given a new channel. New sorts of vibrations will begin ; the whole constitution will have to be remodelled, as it were. . . . Those who cannot have a room set apart can practise where they like ; sit in a straight posture, and the first thing to do is to send a current of holy thought to all creation ; mentally repeat, ‘Let all beings be happy ; let all beings be peaceful ; let all beings be blissful.’ The next thing is to think of your own body and see that it is strong and healthy ;

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it is the best instrument you have. Throw away all weakness; tell your body that it is strong; tell your mind that it is strong, and have unbounded faith and hope in yourself."

This is admirably practical counsel. Always do we

"... build the ladder by which we rise,"

not alone from the moral plane, for the moral itself is to a great degree dependent on the mental and the physical states. For instance, ill-temper, a moral wrong, is yet more often due to defective physical states than to any conscious and intentional sin. Carlyle is an instance of a man with high and noble moral ideals, and yet with such defects of temper as to make his companionship a terror. And so, to build this, one must practice the physical virtues as well as the ethical. There must be simple food, pure air, exercise, good hours for sleep, the cold bath on rising,—all these physical details build up the conditions for

the higher spiritual life and make it possible to "awaken in gladness," — to so live as to "arise in newness of life" and find the days all joy and radiance. The body is simply the instrument of the spirit, and its powers can be increasingly developed into harmonious action and swift response to mental command. With this obedience to the directing thought that controls it, the body becomes, too, less of a barrier between the recognition of its spiritual tenant and those who have withdrawn from the physical world. Of the absolute communication between the two worlds, or rather, between the two conditions ^{The Spiritual} of the same world (for all life is ^{Illumination.} one, and there is no gulf dividing one part from the other), — of the absolute communication there can be no more doubt than there is of immortality, or of existence itself. This communication comes in many different ways. It is often unrecognized. To receive it through impression and by telepathy implies

a certain degree of the development of the spiritual faculties. It implies illumination. That some persons can consciously receive this, that some are perfectly conscious of impressions and thoughts transmitted to them, and that some are not, is, in analogy, similar to the great reality of the world of music,—to which many persons are extremely sensitive, and to which some are not. Art, science, philosophy have their initiates, and have, too, those to whom they speak no language. To the spiritual significances of experience are many equally devoid of recognition. The deaf and the blind do not hear voices nor see forms ; but this does not argue that voices are not constantly sounding, nor that forms and presences do not people the world. We in this life seem, for the most part, to those in the next higher state to be as the deaf, dumb, and blind seem to us. They stand by us, and we do not see them ; they speak to us, and we do not hear ; and as we do not hear we do

not reply, and thus we are, practically, just as those blind, deaf, and dumb are to us. Now to be able to recognize the existence and the true nature of this ethereal realm, peopled with ethereal beings, all around us, is the initial step of true living. It is not merely that this recognition is a solace and an added interest in the present life ; that is but one, and a feeble reason for the recognition of all this immaterial realm. The real reason is that it permits an extension and a development of life hitherto unknown and undreamed of in the history of the world. Precisely as the blind, the deaf, and the dumb are shut out from the normal activities of this world, so are we shut out, by reason of undeveloped spiritual perception, from the greater life we might all lead. It is only the part of ignorance to say, "One world at a time." Who is to fix the boundary as to where "this world" ends and the "other world" begins ? The horizon line of the Seer is constantly

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receding into what was the Unseen. The horizon line of the Known moves backward into that which was the Unknown.

Well, indeed, might Mr. Gladstone say that this question of recognizing the Unseen realm is the greatest question in human life, the most important problem of the day.

As a matter of fact, the present environment offers almost unlimited opportunity for progress, — a truth on which the Theosophist largely bases his theory of re-incarnation. The present environment, he argues, is as good as any other until the spiritual man shall have realized to the utmost all its vast possibilities, and that, he believes, is impossible within the limits of any single lifetime on earth. Many physical bodies — many re-embodiments, he claims, may well be devoted to the study and acquirement of that which earth alone offers to the soul in its course of eternal progress. Theosophic teaching thus offers, as Mr. Sinnett has well pointed out,

"a vast coherent statement concerning human evolution ; the conditions that await man on super-physical planes of nature ; and the methods by which it is possible to acquire faculties, knowledge, and opportunities for usefulness far exceeding those in possession of ordinary humanity at the present day. It presents to us," he continues, "the most widely reaching system of philosophy with which the progress of thought has yet put us in contact." One very significant phase in this philosophy is an enlarged view of the scale of justice discerned through all the inequalities of human life. Measured only by a limited view, these seem to be arbitrary and to be subject to no known law. Measured by a less finite view there is seen embodied "an infinite exaltation of the conservation of energy." For in the Theosophical solution of the problem of life all future experiences are seen as "the inevitable and logical outcome of our previous acts with their concurrent

states of mind. The apparent irregularity and injustice of life is an appearance merely, due to the fact that we take too short a view of life when we think that we perceive such irregularity and injustice. Spiritual science reveals the fact that each human life stretches both in front of and behind any given period of physical manifestation to an enormous extent. In the entire account, the events and conditions of each life in turn are the result of antecedent causes. . . . Our life is but a very brief interval of Eternity."

The scientific view of the evolution of humanity unfolds vast and intensely entralling possibilities that convince one beyond doubt that life *is* worth living, and that the life in the physical body is but one link in the infinite chain that stretches before and after it. "In nature," says Emerson, "every moment is new. The past is always swallowed and forgotten; the coming, only, is sacred. Nothing is secure but life, transition, the energizing

spirit. No truth so sublime but it may be trivial to-morrow in the light of new thoughts. Life is a series of surprises. We do not guess to-day the mood, the pleasure, the power of to-morrow, when we are building up our being. Of lower states,—of acts of routine and sense,—we can tell somewhat; but the masterpieces of God, the total growths and universal movements of the soul, he hideth; they are incalculable. . . . The way of life is wonderful; it is by abandonment.” Dr. Holmes teaches the same lesson in the wonderful poem of “The Chambered Nautilus.” Always and ever on, must the soul build its “more stately mansions.” The irresistible forces of evolution force man forward and onward. The Divine Purpose must be fulfilled, and the larger spiritual philosophy offers more than intimations of the methods appointed in this evolutionary progress. “The whole body of Theosophic teaching rests on the confident declaration that an immense

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volume of real knowledge, quite as precise and certain as that we possess about the movements of the planets or the behavior of molecules, is attainable, and has been attained in reference to super-physical conditions of human consciousness," says Mr. Sinnett; "and of the natural laws which govern the transition of human consciousness from one sphere or plane of nature to another, and the conditions of existence which belong to other beings, some higher and some lower than the humanity on earth. . . . The higher self is the truly spiritual, immortal, imperishable part of a man, the growth and expansion of which into full consciousness is the purpose of physical life and its protracted and varied experiences." That is to say,—the evolutionary development of the spiritual being temporarily domiciled in a physical body corresponding with the temporary physical environment, is the sole reason of the life on earth. The experiences are among the ap-

pointed educative forces in the vast journey of progress.

Now faith is the educator as well as the liberator of the spirit. Doubt is the destroyer, and it corrodes and disintegrates all mental processes. Faith, reinforced by the infinite vitality of imagination, can accomplish that which might have seemed impossible. Faith, as the very substance of things not seen, supplies the energy that makes possible all telepathic intercourse of spirit to spirit between the Unseen and the Seen, which is one of the factors in spiritual progress as it reveals, with impressive force, the absolute interpenetration of the two realms. Nothing so exalts the conception of the present life and so permeates it with deep significance as the realization that the spiritual world is now and here, and that in it we all live and move and have our being.

The evidential phenomenon of spiritual communication has as legitimate a place in

modern life as has any other evidential quest
All's Love and All's Law. into scientific or ethical truth.

There may be constantly traced a strong analogy, an almost perfect correspondence, indeed, between scientific and psychic truth. The two go almost hand in hand. The Röntgen ray was discovered on the spiritual side before its discovery in the physical world. Wireless telegraphy, telepathy, and the electric motor are all forces of the ethereal realm. All the great, positive, significant potencies are in the ethereal world. Death, instead of "going out into the darkness," as is often unthinkingly said, is a step into the light, the radiance, the intense energy, the finer and larger activities.

The great work of Frederic Myers, entitled "Human Personality and Its Survival of Bodily Death," comprises such a mine of authentic and authoritative experiences as would, of themselves alone, impress any fair-minded and intelligent person with their truth, as they

are supported throughout by scientific evidence. These instances are to a very wide extent duplicated, in a greater or less degree, in the experience of almost every one. They are interwoven with the very texture of life. They cease to be phenomenal ; they become part of the daily round.

The directness of this communion between God and man, as constantly-presented in the Old Testament, and between Jesus and His disciples, as presented in the New Testament, is a phase of life that will return to humanity as life becomes more spiritualized, and the individual more receptive thereby to this subtler and finer intelligence with which we are all encompassed round about. We all live and move and have our being in a world of spirit. We are increasingly in touch with spiritual forces. We may learn how to receive benefit and exaltation from them. All this vast and infinite power of electricity has been in the world just as much for all the preceding cen-

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turies ; yet it was left for the twentieth century, and largely for the latter years of it, to harness this immeasurable power into increasing use. The analogy holds true with spiritual force. It is around us — infinite as the atmosphere — and it rests with ourselves to recognize and to co-operate with those in the ethereal world ; to receive of this higher energy and apply it nobly and greatly to all the advancement of life. For this it is to live —as we each and all may live — in the Life Radiant.

“The Americans have many virtues,” said Emerson, “but they have not Faith and Hope. I know no two words whose meaning is more lost sight of. We use these words as if they were as obsolete as Selah. And yet they have the broadest meaning and the most cogent application. The opening of the spiritual senses,” continues Emerson, “disposes men even to greater sacrifices, to leave their signal talents, their means and skill of procuring a

present success, their power and their fame,—to cast all things behind in the insatiable thirst for divine communications. A purer fame, a greater power, rewards the sacrifice."

It is this "opening of the spiritual senses" that is the especial characteristic of life in the twentieth century. This larger spiritual perception is also the liberation of a higher consciousness and a greater energy of the will; and, as Prof. Josiah Royce has once said: "The power of will to determine certain facts is itself one of the facts of life."

The power of the will is among the divine possibilities in human life. It is the power that man shares with God. The Divine Will is supreme, and in proportion as one approaches, however feebly, toward achieving the divine life, does he increasingly realize the power of will over his own destiny.

"What makes Tennyson's 'In Memoriam' a true poem, the theme of which is a great and at first an overpowering personal bereave-

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ment?" questions Dr. Hiram Corson in a personal letter to a friend, discussing poetry. "It is because it exhibits the evolution of a sanctified *will*."

"O living will that shall endure
When all that seems shall suffer shock."

There is no diviner faculty in man than that of the intense energy whose effect is seen in power of will. The culture of the will is perhaps the most important business of life. This does not imply the separation from the Divine Will and from all uplifting and ennobling spirit companionship and influence, but, instead, the larger recognition and response to it. "For there is no power but of God," and to have a strong power of will, in the true and efficient sense, is to increasingly unite and blend the human will with the divine will, and thus enter with the sharing of the divine energy. As even a drop of water poured into the ocean becomes a part of the

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vast deep, and shares in its conditions, so does the human will, wholly consecrated and given to the Divine Will, become a sharer in divine conditions and a partaker of the Divine energy and joy.

There come upon us at times periods in life — or we come upon the periods — when the future direction of our course seems taken out of our hands; when we do, not the thing we have planned, or have supposed that we should, but something wholly different and undreamed-of. It may be fortunate, it may be the reverse ; but, at all events, it does not emanate from one's own conscious will or intention. The conditions seem arbitrarily imposed from without. There can be, might we not believe, little question that such a state as this is a dangerous one. Even if the forces are beneficent ones, no one can be so sure of his complete power of recognition and acceptance as to be safe in being arbitrarily sent about. On the other hand, there is not

infrequently the greatest illumination and marvellous power in such absolute guidance. "I was not disobedient unto the heavenly vision," said Paul. No one may with safety disobey it. But one wants to be very sure that it *is* the Heavenly Vision, and not a will-o'-the-wisp light; not a mere phantasmagoria. And how can he be thus sure? How shall he apply the unerring test to "try the spirits whether they be of God?"

It is sometimes alleged, and with truth, that there is "danger" of being approached and influenced by unworthy spiritual forces. One can only say it is perfectly true; just as it is true that there is danger of being approached, in this world, by demoralizing companionship; but the liability to this danger, or the immunity from it, lies with ourselves. It rests entirely with ourselves. It is wholly a matter of one's own quality of life. If he is in danger of unworthy companionship, or influence, from those in the ethereal world, or in the

physical world, then he certainly ought to be very much ashamed of himself, and seek immediate aid in the purification and regeneration of his own inner life. It is his own fault if he attract and respond to unworthy companionship, whether in or out of the physical body. It is not the least in the world to be thought of as his misfortune, but as his fault, his absolutely startling negligence and sin. There is no more need of his falling under unworthy spiritual guidance and influence than there is of his becoming a burglar, or a thief of any other description, or a criminal of any kind. A man may have any kind of misfortune fall upon him : illness, losses, death ; sorrow and afflictions of all kinds may invade his life ; but sin never enters a man's life unless he himself is to blame. Sin is the conscious choice of will, and if one makes such a choice as this it is his own fault, and has little possibility of extenuation. And so if one feels himself to be "in danger" of un-

worthy influences and companionships from the Unseen, let him instantly seek by prayer and aspiration and every possible effort of the spirit to rise to a purer atmosphere ; let him instantly seek to regenerate his life. For if he is in this danger of unworthy association, it is his own fault, and one for which there is no excuse.

To whatever degree the life here is influenced and affected by the life in the Unseen is simply a question within the orderly limits of natural law. All these experiences lie within the expansion of religion. Rev. Dr. E. Winchester Donald, the late rector of Trinity Church in Boston,—the lofty, noble, tender, wise, and beautiful spiritual teacher,—often spoke freely, and without any restrictions of privacy, of his own experiences in entering into communication with many in the unseen world, and at one time he remarked to a friend : “ No one can go any further in the belief of the absolute oneness of the

life here and the life beyond death than I do. I not only believe it; I know it; I have it."

Just why any person should deny his belief because some one else or even a majority of other people do not share it, is difficult to understand. If one is wrong in any belief, why, then it is conceivable that he may retract and correct it; but so long as he feels his conviction to be true why should he not say so? The chemist working in his laboratory surprises some secret of nature not heretofore revealed to science. His conclusions may be received with incredulity. But in case he is right, the world comes around to a recognition of it in time, and to him be the honor. The astronomer, sweeping the heavens with his telescope, discovers a new star; he does not keep silent, but announces it, and all other astronomers seek to verify (or disprove) his discovery, and the reality, if it be a reality, is established. Now the one most important question before the world to-day is that of the

nature and destiny of the soul. The continuity of life predetermines all the significance of life. If the event of death were a definite break in living ; if immortality simply meant the perpetuation of life under such absolute changes of environment and purposes as practically to obliterate all identity, then all the effort and aspiration of the present conditions of being are tremendously discounted. For even eighty years of the best-spent life hardly more than lay the foundation for a man's real achievement. Unless it is true, as Robert Browning declares, that "no work begun shall ever pause for death," then is the life on earth very largely divested of its possibilities of significance.

Now may not the signal importance of the natural and universal recognition of communication between those in the physical and those in the ethereal worlds be typically illustrated by the following analogy ? Consider, for a moment, the period of childhood

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and early youth — up to twenty, say — in its relation to the entire life, that includes maturity and advanced age, and consider this relation of twenty to the sixty years or so of life that commonly follow it, — consider this as analogous to the relation of the entire life in the physical world to the life beyond in the ethereal world. Now let us suppose that up to the period of twenty the child and the youth had no real knowledge of the people who had passed the age of twenty ; that he had no communication with them ; that he never saw one of them ; but that he had, simply, a belief, more or less vague, that, after the age of twenty he and his youthful contemporaries would still live — somewhere, some way — he had no idea where or how. If for a moment we could conceive of the first youthful period of life passed under these conditions, do we see at how fatal a disadvantage is the youth in any means of intelligent preparation to enter on his future

development? As life goes, the distinctively young people have the perpetual and incomparable advantage of seeing and of mingling with all phases of development. They see and know the great men and women of the world whose lives are an influence and an inspiration ; they meet and mingle naturally and incidentally ; and life, from the cradle to the grave, is seen and known in its continuity. There is no definite break in it at the age of twenty, or of thirty, or of fifty, or of seventy or eighty.

Now if all who are dwelling in the physical life could have the inestimable and the incalculable advantage of this easy, natural recognition and knowledge of life in the ethereal realm, of the conditions just beyond this ; if we could all be familiar with this higher, more subtle life that is all about us, meeting and mingling with our own just as naturally as age and youth meet and mingle in this world, how entirely would it extend the

mental horizon ! What an illumination it would pour on all our pursuits, our efforts, our achievements in this part of life ! How it would exalt and refine the entire quality of living !

There is one question continually asked by experimental observers of the possible communication between the Seen and the Unseen : "Why do they not tell us something that we want to know ?" The desire behind the question is for some strange and startling sensation, — some unformulated and more or less incomprehensible revelation of some incomprehensible condition. As a matter of actual fact, any one who will read with attention the literature of psychic research will discover that the communicating intelligences have told a great deal of the conditions and nature of the life beyond. But that which is told is so simple and so natural that its very naturalness and comprehensibility discredits it to those who are seeking for sensation and

who do not "lay hold," as St. Paul bids us to do, on the spiritual life. Now one reason why those on the unseen side do not tell us anything very startling may well be that there is nothing very startling to tell. Let us suppose that one going abroad writes from London, or even Cairo, or Calcutta, to friends who have never seen those cities. The letter very possibly — even probably — deals with much that the recipient might not untruthfully call mere trivialities. The kind of weather encountered on the voyage; the degree of health, or illness; the little details of landing, the custom-house, the hotels, the train service, a thousand minor things fill the letter. And the receiver of it might exclaim : "This letter cannot be from London, that city of intense significance, of great historic interest, great occurrences of life so different from ours; or from Cairo, with all the marvellous monuments of marvellous ages; or from Calcutta,— that strange land of strange conditions of life!"

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Thus might one reason who had never been abroad. But to the traveller there is no break in the continuity of the simple, natural life. He is the same being in mid-ocean, on board a steamer, that he was in Boston, or in Denver, or in Seattle. He is the same being and all the conditions are as natural to him when he enters the Taj-Mahal as when he enters the Library of Congress in Washington. As for the potent history of all the ages; as for the contrasting conditions of contemporary life that he may find, he cannot translate these in his every-day letters to friends. He takes them for granted. Surely there could be no traveller more sensitive to conditions, or one who could more intelligently interpret them, than Bishop Phillips Brooks. Yet to read the published collection of his letters to home friends while abroad, while visiting the marvels of Egypt, of India, of the Holy Land, is to read little save the simple, natural expressions of affection and interest. In the Holy Land

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his feeling seems to have found its condensed expression in that one perfect lyric, —

“ O, little town of Bethlehem ! ”

For wherever one journeys, his own life accompanies and invests him, and through its medium, as through an atmosphere, are all things translated.

There is in my own memory a vivid recollection of an intensely warm day in Manitou, Colorado, a few summers ago. The heat was exceptional that day for Colorado, and perhaps hardly recurred once in five years to such a degree. About noon a little party of us seated ourselves in the car that made the three hours' trip up to the summit of Pike's Peak by the cog's-wheel railway. Nothing seemed more superfluous than the fur-lined wraps with which each was provided, but on reaching the summit we found ourselves in a violent storm of snow and wind and sleet. The cold was singularly keen and penetrating.

Yet, on one side, looking downward to the West,—from this peak where, save for the compass, no directions could have been realized,—far below was a glimpse of blue sky and sunshine that shone out of all the surrounding gloom and desolation like a stage picture; like the vision of angels in the last scene of the opera of Faust. There could hardly be imagined a greater contrast than all this untranslatable wild and desolate scene,—cold, dreary, with its sublimely desolate isolation from ordinary life and experiences; this gray and infinite “No-Man’s Land” into which we had entered,—there could hardly be a greater contrast than this to the blossoming summer and the liquid gold of the sunshine that made resplendent the atmosphere we had left below in lovely Manitou, embowered among her forest-draped hills. Still it was all natural. We were ourselves just the same, and all was just as natural, in the sense of reality, as was the summer-land

below. Might one not take such an instance as this as a typical one illustrating the truth that the nature of life is so absolutely evolutionary, and not revolutionary, that all experiences, all changes, even that of death itself, are, to the individual experiencing them, perfectly natural?

"We drag at each remove a lengthening chain."

As for the simple, natural description and interpretation of the life after that change we call death, there is an abundance. But to these who "would not believe, though one came from the dead and spoke," what does it offer? And if this very large and constantly accumulating data make no impression, then any multiplication of it would likewise make no impression. But the very persons who most demand literal details of the life beyond are the first to deny any claim to credibility on the part of those who give these simple and natural records of an exist-

ence which is, apparently, in the line of evolutionary development from that of the present. With them we may still

“ . . . walk and keep unbroken
The bond that nature gives; ”

for the life in the ethereal is far more simple and natural in its close touch with this than we have yet even begun to realize. The immediate difference is that of degree. In the ethereal, life has an intensity of an exultation quite beyond the possibilities of experience in the physical realm. “ It becomes evident at once,” says a thoughtful writer, “ that it is the life of the soul only which is really of moment, and that everything connected with the body must unhesitatingly be subordinated to those higher interests. The student knows that this earth-life is given to him for the purpose of progress, and that that progress is the one really important thing. We shall readily see what a difference this makes in his conception

of life ; the objects which men ordinarily put before themselves fade into the background, for he sees that whether he earns a certain amount of money or whether he obtains some particular position is a matter of comparatively little moment. The one vital thing, now that he understands life, is to carry out the divine plan, since it is for that reason that he is here ; and everything else must give away to that. The real purpose of his life is the unfoldment of his powers as a soul, the development of his character. It is with this object only that he descends into physical life, in order that through the physical body he may gain experience which would not be possible to him on a higher plane, and may thus develop within himself permanent qualities.

“ Closer study will show him that he possesses other vehicles beside the physical body, and that through all of these he has lessons to learn ; so that there must be development not only of the physical body, but also of the emo-

tional nature, of the mind, and of the spiritual perceptions. The detailed method by which all this can be done will be found in our Theosophical literature, but half of the battle is already won when the man has realized the necessity of this effort and is determined to make it. In connection with this he discovers three great points: (1) That nothing short of absolute perfection is expected of him in regard to this development. (2) That all power with regard to it is in his own hands. (3) That he has all eternity before him in which to attain this perfection, but that the sooner it is gained, the happier and the more useful will he be.

“He sees that what he has been in the habit of calling his life is nothing but a day school, and that his physical body is merely a temporary vesture assumed for the purpose of learning through it. He knows at once that this purpose of learning the lessons is the only one of real importance, and that the man who

allows himself to be diverted from that purpose by any consideration whatever is acting with inconceivable stupidity. To him who thus grasps the truth, the life of the ordinary person devoted exclusively to physical objects, to the acquisition of wealth or fame, appears the merest child's play — a senseless sacrifice of all that is really worth having for the sake of a few moments' gratification of the lower part of man's nature. The student sets his affection on things above and not on things of the earth, not only because he sees this to be the right course of action, but because he realizes very clearly the valuelessness of these things of earth. He always tries to take the higher point of view, for he knows that the lower is utterly unreliable, — that the lower desires and feelings gather round him like a dense fog and make it impossible for him to see anything clearly from that level. Whenever he finds a struggle going on within him — that law of the members warring against

the law of mind, as St. Paul puts it — he remembers that he himself is the higher, and that this which is the lower is not the real self, but merely an uncontrolled part of one of its vehicles. He identifies himself never with the lower, but always with the higher ; he stands on its side, because he knows that the soul is the true man.”

It is entirely possible to achieve a certain transformation of life, now and here, that enables one to live in the rose and flame of radiance and of beauty. One may ^{The Rose and} as easily live in the ethereal as ^{Flame of Life.} in the ordinary atmosphere. The ethereal atmosphere is an ever-present environment, as is that of the air. The ether and the air are interpenetrated, and science itself has thus opened the gateway of actual knowledge of the conditions of the next higher phase of life. We are surrounded by beauty, which one has only to open his eyes and see.

Emerson is wholly right when he says :

"Life should be an ecstasy. Every touch should thrill." The splendor of the morning should enfold one all day in "the glory and the freshness of a dream." The marvellous blow of the sunset may steep the hours in music and magic. Now if one desires to realize, now and here, the absolute and ever-present reality of the spiritual life, he must, as an initial step, come into harmony with its environment. The ethereal realm is the environment of those who have passed out of the physical body. But it is also the environment, the native atmosphere, of the spiritual man who is still clothed upon with the physical body; who still possesses that physical mechanism which serves as his instrument by means of which he can act upon the physical world; and he can step aside, as it were, from the denser and cruder life to live in the finer, the more exalted, the ethereal. Emerson was so organized as to be in touch with all this intenser life of the finer condi-

tions. His mind was like a sensitized plate that records the most delicate vibrations. When he replied to the Second Adventist who announced the end of the world that he could get along very well without it, he merely stated the actual truth. His essential life was in the ethereal.

The simple words of St. Paul, "If we live in the spirit we must walk in the spirit," embody the most practical truth. It is a daily, an hourly achievement. "We live in the sun and on the surface, a thin, plausible, superficial existence, and talk of muse and prophet, of art and creation," said Emerson. "But out of our shallow and frivolous way of life, how can greatness grow? Let us live in corners, and do chores and suffer, and weep and drudge, with eyes and hearts that love the Lord. Fatal is display,—the seeming that unmakes our being. The richest romance,—the noblest fiction that was ever woven,—the heart and soul of beauty,—lies

enclosed in human life. Itself of surpassing value, it is also the richest material for his creations. How shall he know its secrets of tenderness, of terror, of will, and of fate? How can he catch and keep the strain of upper music that peals from it? Its laws are concealed under the details of daily action. All action is an experiment upon them. He must bear his share of the common load. He must work with men in houses, and not with their names in books. His needs, appetites, talents, affections, accomplishments, are keys that open to him the beautiful museum of human life. Why should he read it as an Arabian tale, and not know, in his own beating bosom, its sweet and smart?"

In the common daily experience lies the secret of the spiritual significance of life. It is not a fantastic thing of phenomena; not an experience to be translated into a jargon, but our every-day relations to every-day affairs. As Emerson well says:

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"Out of love and hatred, out of earnings and borrowings, and lendings and losses ; out of sickness and pain ; out of wooing and worshipping ; out of travelling, and voting, and watching, and caring, out of disgrace and contempt, comes our tuition in the serene and beautiful laws. Let him not slur his lesson, let him learn it by heart. Let him endeavor, effectly, bravely, and cheerfully to solve the problem of that life which is set before him. And this by punctual action, and not by promises or dreams. Believing, as in God, in the presence and favor of the grandest influences, let him deserve that favor, and learn how to receive and use it, by fidelity also to the lower observances."

But how shall the life submerged in self-consciousness and self-interests, steeped in jealousies and rivalries and vulgar self-assertion and self-flaunting ; how shall such a life know of the transcendent sweetness of the life of the spirit which is only achieved through the outer expression and the deep realization of spiritual qualities ? As the

poet above quoted suggests with subtle sarcasm :

“Traverse rough seas some distant point to win
Without a chart;
Fray the fine cord of love until it break.
· · · · ·
Then rail at Fate.”

If we would live in the spirit, if we would hold life serene, harmonious, uplifting, we must “walk in the spirit”; there is no other way. Nor is the way a *Via Dolorosa*. On the contrary, it is the way of joy and exaltation and radiance. We live encompassed round about by the cloud of witnesses. It is along the lines of insight and sympathy that divine resources pass. Life itself—any existence worth calling life—is simply spiritual force. It is only out of this force that any achievement is wrought. Even the work of the day laborer must be performed by this force. Withdraw the spirit and what is there? Simply a lifeless body.

The ethereal realm is, then, the realm of

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more intense energies. To come into recognition, vivid and ever-present recognition, of it would make precisely the same difference in our daily lives that it would make to the deaf, dumb, and blind to have the senses of hearing and of sight and the power of speech. It is easy to realize how this would extend the world of those so afflicted. Let a man be blind, and though he may hear and may enter fully into conversational intercourse, he is yet cut off from a large area of life. He is largely a spirit in prison. There is an entire world of life from which he is excluded. Or, if he can see, but not hear, again there is the obvious world from which he is cut off. It needs no pointing out of the way in which his faculties are limited and are denied development in order that this denial and deprivation shall be realized. It is perceived at a glance, at a thought. The individual who is deaf, dumb, and blind, or who lacks any one of these faculties, must, as a

rule, wait for his development farther on — beyond the physical life. He is a spirit in prison. He is shut out from the great world of activities. He is denied great opportunities. All this is too obvious to require any emphasis.

It is no exaggeration to say that a large proportion of the inhabitants of this world are similarly deprived of the great possibilities of development, of the extension of life into the larger activities and more significant thought and purpose, because they, too, are correspondingly blind, deaf, and dumb to all the fuller and higher and more intense life and energies and affairs of the ethereal world.

The more significant life is then entered upon. It is not only that we do not exhaust the possibilities of life in this world, but we do not even begin to experience them. Our daily life could be as much larger and more significant than it now is, could we live with

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clearer vision and perceptions, as could the life of the deaf, dumb, and blind, by receiving the powers of hearing, speech, and sight. Even the most advanced thinkers have laid too much stress, it may be, on the change of death as permitting the liberation of the faculties. But this liberation, this development, may be achieved here and now, and it is a part of the great progress of life to achieve this larger grasp on the more significant realities. Conditions are transformed by the force of thought. Imagination goes before and creates the vision, and the intense energy of thought stamps the new image on plastic circumstance.

It may often happen in one's experience that a beautiful anticipation vanishes before it is fulfilled, and life seems all in ruins. One is engulfed in the quicksands of sadness and depression and he cannot again draw together his forces. If only happiness would return, then, he believes, he could take

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up life and endeavor and successful achievement again ; but without this stimulus, this joy, he is powerless. The entire panorama seems hopeless to him, but still, through this very hopelessness, must he conquer. "Before the eye can see clearly it must be free from tears." The very conditions are to again enter into the atmosphere wherein his anticipation lay, and to regain his joy, his radiance of life. It is in this atmosphere that the unfulfilled dream awaits him, and may again be his in all fulness of joy.

This creative power, "the God-element within," that can react upon environment and change the entire conditions of life, is the power, too, that has consciousness of spiritual presences and companionships in the Unseen. The power to create in the ether is the power that relates man to this higher world. The ether is a universal medium by means of which both mind and matter act upon this imponderable energy. Newton dis-

cerned the ether as "spiritual substance." Haeckel affirms the existence of the ether as being as incontrovertible as that of matter, and calls it the Eternal Substance. Tesla speaks of the ether as "the eternal recipient and transmitter of energy." Scientists are thus postulating the conditions of the ethereal life and of the entrance upon it, now and here. As matter and spirit are really one substance, differing only in degree, — matter being spirit in a crude and dense and undeveloped form, spirit being matter in a highly developed and refined state, — as matter and spirit are thus one, it is not difficult for this power of the "God-within-us" to transpose the scale, and thus adjust life to the finer ethereal conditions even while in the body. "If out of the ether we see evolved all that we know as intelligence, consciousness, imagination, will, faith, love, personality, we know that in it, in the nature of things, must reside all of these and infinitely more." In the ether is

the infinite supply. Knowledge of every order is there, and he who will be receptive to it may draw on its resources as he will. All forms of creative energy are in the ether ; the human will can draw on these. The efforts made in the realms of matter are fatiguing and difficult. But in the ethereal realm are light and love and infinite energy and joy, and they are free in the most infinite sense of resources.

“ ‘T is heaven alone that is given away ;
‘T is only God may be had for the asking.’ ”

Conviction precedes and controls conduct. The conviction of the entire Christian world that the soul is immortal has had the most incalculably potent effect on the progress of life for nineteen hundred years. Now let us, for a moment, endeavor to estimate the value which this bare conviction had offered ; that someway, sometime, somehow, the soul has in itself eternal life,— held with vagueness even though with tenacity ; held blindly, yet still

held,—a belief in which when imagination entered at all, it entered with fantastic construction; yet the holding of this one fundamental truth of immortality has redeemed the world from sinking into utter materialism; it has been the one leaven that has kept mankind closely linked to moral ideals and has perpetuated aspiration for higher and purer conditions of existence. Now if an idea held with such vagueness, yet one that has persisted through the ages, can exert so beneficent and enduring an influence, what might not be the vitalizing power of this idea expanded into its larger truth, freed from fantastic error, seen in all its noble integrity, held as the great reality and the actual experience of every hour,—as the ever-present and the inseparable reality of the moment, rather than as the vague and nebulous belief in some unformulated and incomprehensible future? The prevailing Christian belief has been, in substance, that man possessed some incom-

prehensible attribute called “the soul”; that this “soul” was eternal in its nature; that at death it was freed from the body, and went—somewhere! and lived on,—someway! That there was in some mysterious and incomprehensible locality somewhere in the universe a place called heaven, into which those who had fulfilled certain moral conditions and accepted certain theological beliefs at once entered; and from which those who had not so lived and believed were debarred for a longer or shorter time, or even forever,—this latter part of the belief being variable and depending on the sect or the individual. Now this bare outline of the regulation Christian belief is not given here with any lack of entire respect for the Christian Church, in all its varied forms and sects, Catholic or Protestant, or in any of the many forms and names of the Protestant communion. The only point is this: if the Christian Church whose belief, at best, has been so vague, and

so lacking in the larger realization of the true nature of the life after death,— if, with all this vagueness and admixture of fantastic error, the Christian belief has held such incalculable power for good over humanity, what might it not achieve if it could be enlarged, enlightened, illuminated, by the higher and fuller truth?

An inconsequential question has not infrequently been propounded as to whether a believer in the communion with the Unseen is, or can be, a Christian, and vice versa. The question answers itself. This belief is pre-eminently the Christian belief raised to its highest power, as a mathematician would put it. This faith is that literally taught by Jesus. It is the faith committed to the saints. It is the faith revealed in the Bible. It is the faith especially attested, especially emphasized, over and over again, in the Gospels of the New Testament. The renewed life and power of the church lies in accepting this larger revela-

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tion of truth that, for the past half-century, has especially been given to the world. It is of a nature to reconstruct human life on a new and higher basis ; to extend its relationships and inspire it with certainties in the place of fantasies ; with the clear perception of divine laws and the realization of the divine nature of life.

“ All true, whole men succeed ; for what is worth
Success’s name, unless it be the thought
The inward surety to have carried out
A noble purpose to a noble end ?

.

New times demand new measures and new men !
The world advances, and in time outgrows
The laws that in our fathers’ day were best ;
And doubtless, after us, some purer scheme
Will be shaped out by wiser men than we,
Made wiser by the steady growth of truth.”

“ The steady growth of truth.” Here is the point of departure. The religion of Jesus provides for and accepts this “ steady growth of truth.” Fakes and absurdities do not affect

it, any more than the manufacture of counterfeit money affects finance. In either case these are simply evils against which due precaution must be taken. The physician does not renounce the medical profession because of quacks, nor does the lawyer, because of shysters, renounce the profession of law.

This larger Christian faith teaches the rational conception of the life beyond death. It is not that man "has a soul," but, rather, that he is a spiritual being, now and here, and that his present life is an integral part of his immortality; that the present time is an integral part eternity. To realize this sublime truth is to bring to bear sublime effects on the quality of daily life. One does not live with the idea that to do wrong—or to fall into perpetual minor errors—to be, of course, repented of and forgiven, is inevitable to the entire course of experience this side of death, and that after death "the soul" is conveyed

to some mysterious place from which temptations are removed; but to accept the spiritual philosophy is to realize that all life is conditioned ; that “heaven” is not a locality, but a spiritual condition, which we may, and should, enjoy every hour, here and now ; that its enjoyment does not depend upon things, but upon thoughts ; that “the soul” is embodied in an ethereal form of which the physical form is the mere replica — the outer case ; that this ethereal body is, indeed, the real, the “substantial” body, spoken of by St. Paul ; and that the emerging from the physical case and finding one’s self in the ethereal body and in the ethereal world is the merest incident in the evolutionary process of life.

This special philosophy announced itself and the world of science derided it, and the religious world utterly denied it. The clergyman, fresh from a sermon in which he had discussed the appearance of Jesus among His

disciples after His physical death on the Cross, was horror-stricken at the claim that one of his own beloved and nearer circle might approach him from the unseen world. Now these essential and the larger truths are becoming the leaven that enters into all church teachings; and science has inevitably—not intentionally, but inevitably,—demonstrated the conditions by means of which this communication ceases to be a singular or an unaccountable thing, and becomes one of the natural events of daily life. In these latter days the phenomenal occurrences have almost totally ceased. It was at first necessary to resort to somewhat crude phenomena in order to arrest the attention of mankind. It is no longer necessary to raise a piano to the ceiling, without visible touch, or to rap on tables and walls. We recognize the more subtle agencies. Telepathy is as much an accepted fact as is telegraphy. The invisible, but very clearly defined guidance in all the daily affairs of life,

the promptings and the suggestions,—all these are proofs of presences and companionships that the spirit recognizes by its own more developed spiritual powers. It is no longer necessary to appeal solely to the senses. Beyond this, the individual who holds true to his higher convictions will find that he can assert and can draw on his own spiritual resources to an extent that has no limit. The more he draws upon this spiritual energy the greater it becomes. And why? Because he has thereby established a link with the infinite energy of the universe,—it is like tapping a limitless reservoir; because, and here we return to the one supreme truth, “God is the ultimate fact, and spirit the sure foundation on which all things rest.”

Nor is this truth merely one of the grand but abstract affirmations of philosophy, or of philosophical ethics. It is the most intimate, the most personal, the most individually appli-

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cable truth in all the universe. The Divine presence is here and now — and in it we truly live and move and have our being. This Divine presence includes all those personal presences dearest and nearest and most essential to our daily endurance and achievement. Every call of the spirit is answered with a sympathy, a tenderness, and a power far greater than is possible from the friends still on earth. There is no separation. There is no break in the continuity of love and care. There is no lack of guidance and of counsel. This philosophy is the faith that unites the highest and the most profound religious truth and the latest truths of science. Let no one be afraid of the belief in spiritual communion. If it has ever seemed to fall into disrepute, let it be redeemed by the earnestness, the sincerity, the generous courtesy, the thoughtful kindness and the love that should characterize every life and invest it with daily increasing radiance. Misconception of one's

faith does not matter in the long run. The only thing that would matter would be in not living true to it. "If you want your neighbors to see what Christ can do for them, let them see what He has done for you," said Henry Ward Beecher. And so, let the faith of this larger recognition stand for the divinest personal life of which one is capable ; let it stand for harmony, generosity, for perpetual recognition of the unseen companionship, for communion with the Holy Spirit, for love to man and for the most vital and immediate faith in God.

That the faith which recognizes the absolute oneness of life as an evolutionary progress will become the prevailing faith of the Christian world there can be no doubt. Truth makes its own way, cuts its own channels, determines its own conditions ; and the truth that those who go on into the ethereal world are near and very present with us ; and that spirit to spirit intercourse is one of the unde-

niable experiences of daily life, is as absolutely proved and provable as is the fact that the ether interpenetrates all space, and thus that the ethereal world, in which those in the ethereal body live, is all about us. We cannot but be very much and increasingly aware of this unseen life that is all around. In its midst we live and move and have our being. It is the positive and significant life of which the life that we now live is the mere pale reflection. Science clearly explains why the physical senses cannot perceive this realm of life. The range of vibration which the eye can recognize or the ear register, is very limited compared to the entire range. The trained eye of the artist, or the trained ear of the musician, can see and hear more than the ordinary eye or ear; but even at the highest degree of perception, the range is limited. There is a vast scale below, and above, the limit of physical recognition. Now the rate of vibration in the ethereal world is

far in advance of the possibilities of perception by the senses. As one in the ethereal realm clearly presented it, we in the physical world seem to those in the ethereal, as the deaf, dumb, and blind seem to us. "We stand by you," said a friend in the ethereal, "and you do not see us; we speak to you, and you do not hear us; and as you do not hear, you do not reply, and so, practically, you are precisely to us as the blind, deaf, and dumb are to you."

"But then," may well be asked, "if perception of the life in the ethereal realm is impossible, how is any knowledge of it to be actually gained? How is one to have any proofs, any evidences?"

Yet proofs and evidences do come. Not only are spiritual things spiritually discerned, but there are conditions under which the average perceptions discern and recognize the realities of life in the ethereal realm. Any person so constituted as to have a preponder-

ance of the luminiferous ether can, by virtue of this, receive and register impressions from the ethereal realm. And every person can, undoubtedly, so cultivate and train his psychic faculties as to be increasingly able to recognize psychic realities. Science has opened the way as well as spiritual discernment. Science has postulated and revealed the existence of the ether which fills all space and permeates the air. Here is the extension of the physical realm. The intense potencies in the ether are being increasingly drawn upon for use in this world. It is the discovery of the undiscovered country. Nineteen hundred years have brought humanity to a degree of development capable of receiving a larger revelation of religious truth than in the days when Jesus was on earth. He foresaw this condition. "I have many things to say," he told his hearers, "but ye cannot bear them now." He foretold that the spirit of truth should reveal more, and should guide mankind

into all wisdom. The spirit of truth is abroad. One has only to listen and learn.

The Archbishop of Canterbury touched this vital truth when he recognized that if man could personally question Jesus, even for an hour, the question that would "rush to his lips" would be: "The life beyond — what is it? What is its bearing on these present working years? What is its relation to the life about us?"

These questions, which are the keynote of this discussion, are those that all humanity is asking of the Christian Church and the Christian ministry. When they can begin to reply the low ebb will change to the high tide.

Truth as seen in its higher significance is answering these questions. It recognizes the processes by which those in the unseen realm signal and flash messages to those here. It recognizes the perpetual ministry given personally to each and to all, in suggestion, sym-

pathy, counsel, and guidance. Therefore the faith of this higher conception is destined to become the prevailing faith of the Christian world.

Much of the discovery that has rewarded psychic research has yet been too immured in star chamber processes to let its light shine largely and universally. The only conceivable value of discovering truth is to make it known to humanity. Supposing the astronomers had, from the time of Ptolemy to the present, regarded their work as a secret-service affair, whose results were to be revealed only to the initiate and even to these under confidential conditions, how ignorant would the world at large be compared with its status at the present time! As it is, if an astronomer discovers a new star, or a comet, or any new fact in solar problems, it is telegraphed all over the world, and published far and wide in the daily newspapers, without waiting to require that every reader of the paper shall

also be an expert astronomer. The fact is placed before the people,— to be grasped intelligently or ignorantly, as it chances, but at all events, it is there. And at all events this widespread knowledge is educative to the people. This holds true with all other discoveries of science and with all inventions. Eminent students of aero problems are now intensely absorbed in efforts to invent a successful aero car that shall traverse the air as the motor car traverses the ground ; and every new detail and new idea in this line is continually placed before the public in the daily press. Why should psychic experiments shroud themselves in secrecy ? Rather, let them be given to the world and tested in the light of the public square. If the general reading public is ignorant of these, let it be educated and enlightened by familiarity with the problems. We are all ignorant of them in their greater possibilities and in their potential fulness of knowledge.

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But clearer views always reward the earnest seeker.

“O Love and Summer! you are in the dreams and in me !”

wrote Walt Whitman ; and again he said :

“Whoever you are, motion and reflection are especially for you !

The divine ship sails the divine sea for you.”

One has only to take his passage on the divine ship that sails the divine sea and enter into the rose and gold of radiant days ; for life, like wireless telegraphy, is only a process of selectivity and the choice is in one's own hands. Not the choice of events. There seems to be a certain destiny about events that are not (directly, at least), connected with one's own acts or conduct.

“Events come upon us in the dark,” says George Eliot. Just what magnetic currents our own thoughts, deeds, dreams, and visions set in motion, who may know ? But surely this is logically true ; if we, by some subtle

and complex processes of inner life, draw to us given events, then by other mental processes we may change those events and deflect their course. Or we may bring to bear mental processes which will intensify and crystallize them into the texture of life.

Life is the more complex in that it is constantly twofold ; always woven of the mingled forces of the Seen and of the Unseen ; always the co-operation of those in the ethereal world with those here. Many of the strongest evidences of the companionship and the influence or aid of friends in the Unseen are so subtle and delicate in their nature as only to be among those spiritual things which must be spiritually discerned. Research and investigation have their place, and are contributing to the establishment of the deepest and most important truth in all spiritual life ; but they cannot reveal the more delicate and indefinable processes wrought by sympathy and insight.

There is one very obvious and ineradicable difficulty with which those who are attempting to in any way interpret psychic truth have to contend, and this is the difficulty inherent in the very nature of the subject—that the entire truth gained can never be publicly presented. There are two great facts to be made manifest: that of the persistence of life, and that of the persistence of communication between those in the physical and those in the ethereal worlds. This communication is sometimes one of great difficulty, and these difficulties are strikingly illustrated to any student of wireless telegraphy, which also has the realm of the ether for its operation.

“What do you do when you ‘start’ a message by the wireless?” was asked of a scientist.

“We shake the ether,” was the reply.

That is to say, a vibration is set up in the ether. This is also what thought does.

Thought can be so projected as to set up its vibration in the ether. And when it does, and when its vibrations are received, we call the process telepathy. In the wireless telegraphy the tall poles are fitted up with wires to receive and register the vibrations sent out in the ether. But the human organism is a far higher and finer and more subtle receiver and register of thought vibrations. The mind is both a receiver and a transmitter.

When the vibrations are sent out from a "wireless" station they move in ever widening circles, like those produced when a stone is thrown into the water. These vibrations register themselves at every station within their radius which is tuned to the same key of receptivity. The same result is, unquestionably, seen in the world of mind. Let a thought be in the air, and every brain which is impressible and tuned to the same key of receptivity receives it ; and this may account for the fact that inventions almost identical will be

made by two or three or more persons at the same time. The thought is in the ether, and the minds attuned to that key receive and announce it. In just this fact, that so many stations may register the same message, has been one of the great defects of the wireless telegraphy, which is said to be now overcome by the new system of selectivity.

But, again, what analogy is here? Only those stations, tuned to the same key, receive this message that is in the ether. Likewise, only those minds in accord, and in the same key with given messages, will receive them. This truth effectually answers the objection to spiritual communications, frequently made, that one thus opens the door to evil spirits. They cannot come save where there is the same key of vibration. The tall white poles of the wireless telegraph system register no message save that with whose vibration they are in tune.

The wonder with which humanity looks out

on the marvels of life is imaged by Bishop Brooks in this passage :

“Two men alike are in the spirit of their time ; they both are men of wonder ; they both confess their ignorance ; they both stand marvelling at the quick changes which are flashing all around them, and at the dim, mysterious infinity into which the simplest things around them stretch away and where their sight is lost. So far they are alike. But now to one of those men it has been shown, flashed from some sudden lightning which has blazed out of the cloud, or dawning slowly to him out of the very substance of the cloud itself, out of something in the very bosom of the mystery which met the mystery in his own heart and spoke to it in some way ; it has been shown to one of them that there is a Mind which knows what he is so hopelessly powerless to know ; there is a God to whom this strange bewilderment is not strange. Somewhere there is an eye which looks on all this and feels no wonder because it looks it through and through and sees its first principles and final causes clear as daylight. The other man knows nothing of all this. To him the wonder

that his own mind feels runs everywhere. The world is a great snarl and mystery, not merely to him, but to every intelligence which he conceives of. He is like a sailor on a ship that has no captain. Not merely he does not know where the ship is going ; nobody knows ; at least nobody knows whom he knows. Is it not clear how vast the difference must be ? To the one man the darkness is all palpitating with light, the light of a knowledge behind it, the light of God, in whom is no darkness at all.”

The agnostic is, indeed, “like a sailor on a ship that has no captain. Not merely he does not know where a ship is going ; nobody knows.” While, to one who has faith and insight, “the darkness is all palpitating with light, the light of knowledge behind it, the light of God, in whom is no darkness at all.” Certainly to the modern thinker “darkness palpitates with light.” The messages are clearly recognizable.

A little record made by a mother whose daughter (a girl of some eight or nine years) was

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accidentally drowned — in a private paper, never printed — holds some beautiful illustrations of the truth. While they were bringing the body of the little girl the mother heard her voice, close at hand, saying : “Mamma, I ’m all right.” She recorded her strong force of conviction that the child was “truly living,” and wrote :

“I would not fail her now, but keep that vision of her soul open that the way may be clear between this world and the spirit-world ; that no sense of separation may cloud her new life. . . . That night her face was full of wonder, and I seemed to see her being led along in heavenly places and seeing all around her new and beautiful things. All through the summer the sense of her nearness never left me. I turned from grief and tears, lest it cloud my spiritual vision, but far more than that—lest the sense of companionship be dimmed and she miss her mother’s love.”

The record from which this paragraph is quoted covers many pages and is full of

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radiant truth. The recognition that sorrow and tears cloud the way between the two realms is one to commend itself to all. Grief makes itself a barrier, and gives pain to those in the ethereal realm whose lives may be saddened, or gladdened, by friends here, just as on earth. The gates of opportunity to still give love, thought, devotion, do not close with death. The privilege is, indeed, only intensified, and made more possible.

For “the darkness palpitates with light,—the light of a knowledge behind it.” Love and summer illumine all the dreams, and illumine the spirit, unfading and immortal.

“O Love and Summer, you are in the dreams and in me!”

The word “supernatural” no longer has a mysterious and even incredible significance. The supernatural is not a synonym for the miraculous, the impossible ; for that which occurs in defiance of law ; but, rather, that which occurs in accord and in full harmony with law

on the superphysical plane. The higher law may at any time supersede the lower, but the one is as fully in accord with the eternal verities as is the other. For instance, the law of attraction is a higher law than that of gravitation. A needle dropped from the hand will fall to the floor; but if the hand holds a magnet the needle flies to that, and remains, instead of falling, because the law of attraction supersedes that of gravitation. The apparent miracle of one age is the commonly accepted occurrence of the next. The Pilgrim Fathers would have marvelled to see cars and carriages running without visible power to move them, but to the twentieth century electricity is as natural for motor energy, and electric waves in the ether are as natural for conveying messages, as were horses, or wires, to the preceding age. Nature is a storehouse of infinite forces, all of which are at the disposal of man and ready to be harnessed for use. He has only to apply the right key, to dis-

cover, to recognize, the right method of appliance, to learn how to co-operate with these potencies which have a transforming effect on his environment.

One of the special problems of latter-day psychic research in its phenomenal aspects, has been that of materialization. A French scientist, Monsieur Gaston Méry, has recently said : "The phenomena called materialization has entered the sphere of official science. It can now be discussed ; it is no longer permissible to deny it purely and simply."

Nothing has appeared to be more entirely in the realm of the supernatural, so called, than the phenomenon of materialization ; but if, as Paracelsus declared, "the beginning of wisdom is the beginning of supernatural power," the converse, too, is true ; and the beginning of (apparent) "supernatural" power may be the beginning of wisdom. The problem of materialization is as old as are the records of apparitions. For what is an apparition

but a “materialized” spirit? For that matter, what are we all, at the present time, but materialized spirits? The physical body is in no sense an absolute and an unvarying expression. It changes daily,—changes from a variety of causes, both physical and mental. It may become more or less dense; it may be weakened or strengthened; it may be polarized by mental control into unity of service as a good instrument for the spirit; as an accurate transmitter of thought and purpose; or it may become so disintegrated and inharmonious as to be a very defective instrument for the spirit. And this is just where the absolute moral duty of health comes in. The physical body is the appointed instrument through which the spirit can relate itself to the physical world and accomplish its work; and that the body should thus be kept in effective working condition is as obvious as that a writer should keep his pen, or a painter his brushes, in good condition for work.

As is well known, the physical body is subject to the utmost variability of states. In a valuable course of lectures by Dr. James Jackson Putnam of Boston, before the Lowell Institute, Dr. Putnam has pointed out the close connection between the mental and physical divisions of our life. Any attempt, he said, "in fact, to make a division only results in confusion. No one can make a distinction between the strictly mental and the strictly physical parts of thinking. It is a fact that energy is used in thinking, but how, no one can tell. The continuity that exists between the body and mind is also striking. This is shown by the effect of the mind on the body."

Dr. Putnam also pointed out that the line between health and illness is very faint and very easily crossed. He emphasized the great importance of mental unity. "The relation of philosophic and religious systems to bodily and mental health is to be taken

into consideration, in the methods leading to the form of unity," said Dr. Putnam, and continued: "Christian Science recognizes the connection between mind and body, making prominent in its doctrines the influence of the former over the latter. While perhaps some of the principles of Christian Science relating to disease are not adequate, its general ideas are commendable," he added.

Now it is in these conditions of variability and of unity that the explanation of the phenomenon of materialization is undoubtedly to be found. Here and now man can largely control and determine his physical body. He has the power to make it more dense, or more ethereal; more elastic and adjustable to every demand upon it, or less so; more refined and delicate, or more gross and unmanageable. The particles that go to compose the physical body are in a continual state of variation; and this is a possible explanation of the manner in which the ethereal body may draw

to itself material particles and clothe itself, for the moment, in a visible body. After all, it is only a matter of vibrations. The ethereal body is in a state of high vibration beyond the power of the eye to register—therefore it is invisible ; but let the rate of vibration be lowered and it comes within the range of visibility.

Recently, Colonel Rochas of Paris and one or two other special students of psychic phenomena, have been investigating some materializations occurring in Villa Carmen, Algiers, the residence of General and Mme. Noël. The medium in these séances was a non-professional one. The cabinet was formed by simply drawing a curtain across one corner of the room, the medium taking her seat in this improvised cabinet. A small table was placed a yard or two in front of the curtain, around which sat the persons invited to be present and the room was lighted by a candle placed in a red glass lantern.

The materialized figure would emerge from the curtains, and at times the curtain would be swept aside by some invisible force and the figure would be seen standing by the side of the medium. It was clothed in a white, self-luminous fabric, which was touched and examined by the sitters. It felt like white tissue, but it changed, — the folds growing thicker or thinner in the very grasp of the hand, — and it produced on those who handled it the sensation of being in contact with an electric current. The movement of the figure seemed to be that of gliding rather than walking, and often seemed as if magnetically drawn backward by the medium, — not by the medium's intention, but by force of the magnetic connection between the two. When the figure returned to the cabinet it would move backward, keeping the face toward the sitters. There is no question but that materialization lends itself to fraud, more easily, indeed, than perhaps any other phase

of psychical phenomena ; but there can be as little question that it has been, and may be, studied under test conditions, as at Villa Carmen, and that its actuality must be accepted by all intelligent observers. Ruling out a good proportion of fraud, a certain proportion of genuineness certainly remains.

Rabbi Dante Latte has recently said :

“ If we do not yet know with physical and mathematical certainty that we shall live in another world, we shall perhaps soon know it. Spiritism, which has become an experimental science, strict and extensive, is on the point of unveiling the mysteries of the Beyond, and converting into a sure conviction that which is at present only a matter of faith.”

Professor Duclos, director of the Pasteur Institute, inaugurated in 1901 to study occult phenomena of the human life and soul, has said :

“ Until the microscope came to enlighten us, we were able to deny the existence of the in-

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finitely little, because it was hidden from our eyes. In the same way the immortality of the soul has been denied because it was concealed from us; but we have confidence in science and in the conquering power of human thought when brought to bear upon the occult ways of the soul."

The more extended the researches into the vast unexplored territory of mind and matter, the more certainly does the student find occult phenomena to be subject to natural laws, and to be as legitimate on its own plane as are any phenomena on cruder or lower and more obvious planes.

All life, all possibilities of achievement, are transfigured the moment one realizes the truth that the change we call death is not a finality. The old (and totally ignorant) belief has been that this event is as a gulf separating two entirely different states of life. The atheist, of course, regards death as the

The Glory
of Summers
that are not
yet.

end of all consciousness. The Christian belief has recognized immortality; has accepted the truth of the persistence of consciousness; but still this belief has always been vague. The existence of "the soul" was held as an inexplicable and incomprehensible truth; a truth that would, doubtless, be revealed in the next part of life, but was one impossible to understand now and here. And in this Christian belief have been all the various assumptions of the "resurrection of the body," the mere physical body, long since disintegrated and yet miraculously called up "at the last trump"; and indeed (if it did not sound too irreverent and too regardless of what many people hold sacred), one could almost characterize all this vague floundering about as being, in the light of modern science and of the larger revelations of divine reality, simply absurd.

For instance, one of the able and noted ethical authors and lecturers of the day re-

cently remarked in the course of a private conversation, that the idea of a body after death was untenable ; and although he is a college professor holding a chair of ethics, engaged in lecturing to the students of theological seminaries, and the author of ethical works, yet his ideas, and the ideas he is constantly communicating through various important channels, informed as they are with noble intellectual ideals bear less relation to actual spiritual truth than would the Ptolemaic conceptions of astronomy to the conceptions of Professor Pickering and Dr. Huggins.

The simple truth is that man exists, now and to-day, in a spiritual body ; that he is a spiritual being, in a spiritual body, clothed upon by a temporary physical covering which we call the physical body ; that the change we call death is simply the process by which the spiritual (or ethereal) body disengages itself from the temporary physical covering

and becomes, thereby, an inhabitant of the ethereal world which is as natural an environment as is the physical world.

Here is simply one of the facts in the data of life,—a fact that every scientist, every ethical teacher, every priest of the Church, every thinker, should, as a matter of course, understand just as inevitably as he should the principles of grammatical construction or the multiplication table. The truth is forcibly embodied by St. Paul and in the teachings of Jesus; it is demonstrated by science; it is discerned by religion.

Science affirms that “the heat and light which come to us from the sun pass through 92,000,000 miles of space in which there is nothing that we through our senses would recognize as matter. It has long been known that this light and heat come to us with the velocity of 186,000 miles a second; and we also know that this light and heat are transmitted to us from the sun at this enormous

velocity by very short electric waves in the universal medium known as the luminiferous ether. This ether not only fills the great otherwise void space between the heavenly bodies, but even fills the space between the atoms of what we ordinarily call matter much as air fills the space between drops of rain. When these electric waves which come to us from the sun are about one fifty-thousandth of an inch in length they affect the retina of the eye and are recognized by us as light. When they are about one twenty-five-thousandth of an inch in length, they affect certain nerve terminals on the skin of the body and are recognized as heat. And when they are about one hundredth of an inch in length they neither affect the eye as light nor do they produce the impression of heat; but they affect the photographic plate, and are known as ‘ultra-violet light.’”

If the physical eye could register the vibrations of this ultra-violet ray we should then

see the ethereal world and our friends that inhabit it, who are in the ethereal body. The blind who live among us do not see either the physical world or the physical body of those among whom they dwell. But restore the sight, and all this realm is open to them. The analogy is a perfect one by which to comprehend what we should see were our eyes opened to the higher degree that would register the more intense vibrations. The eye, could it perceive the ultra-violet light, the ear, could it catch those faint, far, high vibrations of language in the ethereal world, would register these as naturally as they now register ordinary sight and sound.

It may be accepted as a truth from which there is no appeal that the continuity of life is absolutely unbroken by death.

Experiences initiated in this physical stage of life shall be realized and perfected in the ethereal stage. It is all one life. It is just as absolutely and literally one life as is that

of the individual in childhood, in youth, in maturity, in age,—an evolutionary process of gradual change and development, but never for an instant losing the consciousness of individual identity. It is all one, all in one lifetime, the “suns that have long since set,” and “the glory of sunmers that are not yet.”

The past and the future are one and inseparable. All the charm and the loveliness and the beauty of the most precious and priceless experiences that have transfigured life here, will await their possessor, in full and complete fruition, in the ethereal world. It is just as practically true, just as much an actual fact, as that a friendship, or a great love, between two persons in this country, would hold itself instantly ready to resume the same exquisite conditions of companionship if one of the two went first to Paris, or Calcutta, or Australia, to be, soon after, rejoined by the other. The same sweet companionship would be taken up in a different environment,

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it is true ; under different conditions, but by the same individuals, with the same identical feelings, natures, hopes, faiths, and powers ; the same mutual joy and rapture in sympathetic companionship.

The poet, with the poet's power to concentrate volumes in one line, has suggested all this vast and supreme truth of the oneness of life, of its absolute continuity through all evolutionary development, in the lines :

“ I feel the suns that have long since set,
And the glory of summers that are not yet.”

In one of those poems that thrill every chord of life with a new and profound significance Walt Whitman writes : —

“ I know that the past was great and the future will
be great,
And I know that both curiously conjoint in the
present time,
And that where I am, or you are, this present day,
there is the centre of all days, all races —
And there is the meaning to us of all that has ever
come of races, and days, or ever will come.

The handwriting on the wall is that which imprints every thought and aspiration and To whom the resolution in the invisible ether. ^{Eternal Word} speaks. Its records await all in the ethereal world. It "is not the years," says the poet,—

"Oh, but it is not the years — it is I — it is you;
We touch all laws and tally all antecedents;
We stand amid time, beginningless and endless —
we stand amid evil and good."

Prof. Hiram Corson of Cornell University, one of the greatest scholars and savants; a literary critic who is of the exalted order of creative interpreters; the friend of Browning and the editor of an edition of "Christmas Eve and Easter Day," to which he contributes an "Introduction" that is, all in all, probably the ablest critique ever written on Browning's poetry,— Dr. Corson, with his long and brilliant experience in life and literature, says in a personal letter, with full permission granted to quote his words: "I have been a Spiritualist

all my life, and have never been an ‘investigator.’ It was never necessary for me to investigate the subject of communications from the spirit-world. I have generally found that ‘investigators’ have been people whose lines of thought have so moulded their physical brains as to result in cerebral defects which, in turn, result in inveterate incredulity as to all spiritual things.”

Again, in the same letter, Dr. Corson quotes Thomas à Kempis as saying, “He to whom the Eternal Word speaks is set free from many opinions,” and thus comments on these words: “What a significant sentence! Such an one does n’t have opinions about spiritual things — he knows; he has what Rabbi Ben Ezra, in Browning’s poem, calls ‘knowledge absolute.’ By the ‘Eternal Word’ I understand the Divine Immanence. The ‘Eternal Word’ is ever ready to speak to every one, but every one is not ready to be spoken to, and to fit one to be spoken to

by the Eternal Word is the highest aim of education."

These words of Dr. Corson's are great, convincing, and authoritative in their noble claim. He has the full courage of his convictions. He does not resort to the semi-confidential attitude of many prominent people, who will assert: "I really believe in Spiritualism, but you must not quote me publicly as saying so. I do not call myself a Spiritualist, you know." Is it, then, more decorous to call one's self a materialist? The larger and generally inclusive truth regarding all psychic phenomena is this: that there are many and varied causes for the results under consideration. Hypnotism, mind-reading, telepathy between those still in the physical world, the wonderful and the yet unmastered powers of the "subliminal," — all these contribute to the sum of the phenomena. Accepting this scientific fact, there still remains a portion of the phenomena that are undoubtedly, unquestionably, due to

telepathic messages from those who have passed beyond the physical realm. And once accepting and assuming the fact of immortality as the entire Christian world does assume it, what, then, more natural, more simple even, than that those in the "life more abundant" speak to friends here? If the next stage of existence is in evolutionary relation to our own, as both science and psychical research increasingly testify, as a thoughtful, scholarly man like Dr. John Fiske, for instance, believed,— who did not accept the possibility of communication between those in the ethereal and in the physical worlds, but whose scientific and philosophic learning led him into the conviction of the unbroken evolutionary sequence of life here and hereafter,— if this conviction be true, then what more natural than that spirit to spirit, irrespective of the physical body, should flash its thought and expression?

There is, of course, a very wide difference

between the assertion that a certain result is natural, and even logical, and the assertion that it actually exists. All great inventors, all workers in a chemical laboratory, all experimental students in physics in all directions meet the experience of working up to a certain point where — seemingly as a logical sequence — a certain result must follow, and it does not. A distinguished professor of biology related several such instances in his own experience. Why did not the (apparently logical) result follow? Where was the missing link? He could only say: "Here we are for the moment baffled; science has not yet penetrated this barrier." That it will penetrate it — that it may be penetrated and revealed any day by any biological worker in any country — is, of course, quite on the cards. Some fine morning it will confront some scientist, either by his own efforts in his laboratory or flashed over the wires or cable from some other region. Science is always

pushing her onward way and advancing more and more wonderfully into the very heart of the unseen forces, conquering mystery, which, just as fast as it is conquered, becomes the natural and the simple, and is no more in the region of the mysterious. So, to assert that the actually demonstrated evolutionary sequences of the process of life lead up to the logical inference of communication across the change of death, is by no means in and of itself an absolute guaranty that such communication exists. But the mass of human testimony and experience compel attention. And there remains the unquestionable truth of the unity of the spiritual universe, of the truth that the mere change of death is not a revolutionary change, transforming the individual into some inconceivable state of being, and removing, him, in a geographical sense, into some unrevealed region in space; there remains the truth that life is evolutionary in its processes; that there is no more violent and

arbitrary and instantaneous change by the event of death than there is in the change from infancy into childhood, from childhood into manhood. There remains the truth that the ethereal and the physical worlds are interrelated, interblended; that man, now and here, lives partially in each, and that the more closely he can relate himself to the diviner forces by prayer, by aspiration, by every thought and deed that is noble and generous and true and inspired by love, the more he dwells in this ethereal atmosphere and is in touch with its forces, and is in companionship with his chosen friends who have gone on into that world. There is nothing in this theory that is incompatible with the teachings of the Church, with all that makes up for us the religious life. On the contrary, it vitalizes and re-enforces that life. This life of the spirit must be in God. Let one, indeed, on his first waking each day, place his entire life, all his heart, mind, and faculties in God's hands,

asking him "to take entire possession, to be the guide of the soul." Thus shall one dwell hourly, daily, in the divine atmosphere, and spirit to spirit may enjoy its communion and companionship.

If this open door between the Seen and the Unseen is a manifestation of a divine law, established by God, in the order of the spiritual universe, then it must take its place in the ethics of life, in organized religion, in all that belongs to the higher life of man ; and by this test, by this test alone, must it stand or fall. When such a man as Professor Corson accepts, with what may be termed a divine simplicity as well as the most divinely illuminated spirituality, the natural, easy, every-day intercourse with those in the Unseen, his influence may go far toward persuading any doubter that his belief is no illusion.

In this faith, which is now entering into every form of the Christian religion, lies the true philosophy of life in its vast scope of

evolutionary progress. It is the faith of joy, of scientific recognition as well as of religious comprehension, and the faith that restores to man the happiness that God means for humanity. For happiness is a thing between the soul and God, and it is the inevitable accompaniment of spiritual integrity, enlightenment, and right living ; of the life of noble aspiration, generous purposes, and liberal sympathies. It is not incompatible with even sorrow and loss. One may experience these, and still hold his happiness. For happiness is of the spirit. It is of the eternal and the significant part of life. And all beauty and joy and loveliness are inherent in the spiritual atmosphere.

"He that taketh his own cares upon himself loads himself in vain with an uneasy burden," says Bishop Hall, and adds : "The fear of what may come, desire of what will not come, and the inability of redressing all these, generates continual unrest. I will cast my cares upon God. He hath bidden me. He will redress them."

The truth that stamps itself impressively on the present age is that the gospel of spirit-return is the gospel of the practical care and the immediate aid of God in daily affairs. It is the means employed, the method by means of which we receive the aid. The idea that spiritual communication, even if actual and true, is merely a matter of phenomena ; that it is a curiosity, an interest, a comfort, even, alone ; that it is, in any sense, a mere side-issue, so to speak : something apart from the common experience of every hour ; something for the great emergencies, only, of life ; something "super-normal,"—all these varied acceptances of the facts are still wide of the mark. The presence, the companionship, the counsel, of those in the Unseen, are no more to be relegated to occasional—or frequent—phenomena than are the companionships and influences of our friends and acquaintances about us, here and now, in daily life. And the most curiously inconceivable error of belief

in all ages is that which makes the Christian Church, the Christian ministry, the Christian believer, in any sense hostile, or antagonistic, or sceptical regarding this great truth ; because the continual presence, the constant intercourse of those in the ethereal with those in the physical world, are the very means designed by God for conveying to man His practical and immediate and ever-present aid. The great message of the church of the Christian ministry is that of trust in God. It may be regarded as the very foundation and the very corner-stone of all religious teaching. The Bible is simply vital with expressions all conveying this counsel. The Old, as well as the New Testament, is filled with counsel of which the significant message is — Trust in God. It may be said, without exaggeration, that there is hardly one sermon in a century, out of all the multitudinous preaching of hundreds of thousands of ministers — of all sects, of all varieties of religious belief — Protestant

or Catholic, Buddhist, Mohammedan, Parsee, what one will — it is safe to say that from St. Peter's in Rome, St. Sofia in Constantinople, from the Buddhist temples in Calcutta, from the mosques of Cairo, from Westminster Abbey to the most primitive little church on the Western plains — it is safe to say that the message of faith in God, of casting one's care upon God, is the keynote of every sermon and every aspect of religious teaching. But this has largely been left as an abstraction. The idea of God, Himself, is so supreme a thing as to be beyond the definite comprehension of man. "Do you believe in a personal God?" is a common question. And if one does, his imagination yet falters in forming a definite conception of a Being always existing, always omnipresent. It is impossible to fathom the sublime mystery which is to be more clearly revealed in the great evolution of Spiritual life. Just how this Divine Being, of whose power, nature, and attributes the mind is unable to

clearly conceive, could aid the individual in temporal trial or perplexity has been left a mystery. The gospel of spirit-return is the solution of that mystery! It reveals the modus operandi. God works by means, and not by miracles. He works by law. All His creatures are His messengers. His aid is practical — in the sense of being applied to the most temporal need — as well as spiritual, in the sense of the evolving and the exaltation of the spiritual consciousness. One may just as freely ask God for a pair of shoes as he may for the salvation of his soul. The former may be a very temporal need and the latter an eternal one, but each has its place in the scheme of life. Now needs are met in a variety of ways. Some one in this world is moved to offer the gift, or the opportunity. Again, some one in the unseen so directs currents of influence that the need is met through what we often call a series of circumstances, not directly traceable to any one individual.

But such circumstances do not come “by chance,” as is sometimes said. Nothing comes by chance. The fact that a man takes one turning in a street when another would answer precisely the same purpose, and thus meets a given individual, is not a thing that occurs “by chance.” As Robert Browning says, “All’s love, and all’s law.” Now revealed religion will never be to humanity the all-powerful vital force and irresistible, all-conquering triumphant aid, in every day’s and every hour’s experience that it should be, until the methods of God’s aid are more clearly grasped and are taken out of the realm of the merely abstract and vague and are brought into the realm of that definite comprehension which the Divine Power means that man shall grasp and enjoy. The Bible is full of the plain, practical teachings of “the ways of God to man.” Modern life has received anew a definite revelation concerning the inter-relation of the physical and the

ethereal worlds. "The re-reading of orthodoxy and the re-discovery of the essentials in Christianity, now going on, are the most gratifying signs of the times," said Dr. Hiram Corson, to quote again from a private letter; and he added: "Jesus is coming to his own. There is a growing sense of the Divine immanence to which the idea of an extra-cosmic God, managing things, is giving way. Hopeful, indeed, are the religious signs of the times."

Spiritualism has come, not to destroy, but to fulfil! It is the expression of religious evolution. There are those who say that the value of any communication with those in the ethereal world is that it proves, by actual demonstration, the immortality of the soul. But that is very rudimentary. Of course, if a man is so defective in spiritual perception; so undeveloped and so ignorant as to doubt there being any forms of life outside those that he perceives by the senses, why, to him the fact that his friend who has passed through death

speaks to him may, of course, be that proof, and afford him the first round of the ladder on which to climb to some definite grasp on the eternal realities. Learning the alphabet is by no means a thing to be despised, although if one did not go on to utilize this preliminary achievement it would, to be sure, hold very little satisfaction for him. But the great thing is to grasp the understanding of the true nature of life ; of the methods by which God helps man and lifts his cares and burdens, showing him the illumined way. The method is by spiritual helpers and messengers, in the body and out of the body — all linked in a series of co-operation, each fulfilling his own part in this mosaic of life.

To cast one's care upon God ; to be able to absolutely rest in the Lord, is to live in that serenity and joy and faith that liberates and stimulates every energy. To realize the presence of the throng of invisible helpers is the most potent aid to this "resting" in God. It

is the one great aid to the realization that one is not walking alone through trial, or perplexity, or sorrow ; that sustaining guidance and sympathetic counsel are always at hand, and that God is over all, and that He is wisely and lovingly ordering all the combinations of circumstances. Thus may man lift up his heart. Thus may he arise in fulness of joy. Thus may he comprehend that the Lord is his helper.

The signs of the times are for a vast and potent increase of spiritual manifestation. As humanity develops increasing spirituality, the perception of spiritual truth, the recognition of spiritual presences become more universal. The time is by no means distant when the conversational intercourse with those in the ethereal world will be as absolutely and universally a matter of general recognition and belief as is now the fact of communication by means of telephone, cable, and wireless telegraphy. The time is at hand when not to

believe and to realize this truth will simply be looked upon as a curious and dense ignorance, as might be that of the person who should say he did not believe in the possibility of telegraphic communication.

Spirituality comprises and holds in essence and includes all religion — all varieties of religious belief and power. It stands for the absolute and changeless truth. It comprehends in its highest possibilities the spiritualization of life, the Divine ordering of the universe. There need be no timidity nor apologetic attitude assumed by those who know this truth. We sometimes meet the assertion that this person or that "has the courage" to confess himself a believer in this larger theory of life. The "courage"! "I am not ashamed of the gospel of Christ," said St. Paul. Why, indeed, should he be? Why, indeed, should any one be ashamed that his understanding is enlightened, and that he has the immeasurable illumination of truth?

All he has to do is to live his belief; to so live in the higher love and harmony and serenity of spirit and trust in God that faith, which has added knowledge as well, that he shall radiate something of the gladness and the glory of his faith.

Dr. Corson holds, as almost pre-eminent in his theory of life in its completeness, the conviction that the sub-self is the source of man's highest spiritual knowledge; and he points to Browning's expression of this conviction in Paracelsus, in the lines:—

“Truth is within ourselves; it takes no rise
From outward things, whate'er you may believe.
There is an inmost centre in us all,
Where truth abides in fulness; and around
Wall upon wall, the gross flesh hemms it in,
This perfect, clear perception — which is truth.
A baffling and perverting carnal mesh
Binds it and makes all error; but to KNOW
Rather consists in opening out a way
Whence the imprisoned splendor may escape,
Than in effecting entry for a light
Supposed to be without.”

“This doctrine appears in ‘Sordello,’ ” says Dr. Corson, “especially in the fifth book, in ‘A Death in the Desert,’ ‘Fifine at the Fair,’ in ‘The Ring and the Book,’ in ‘Beatrice Signorini,’ in ‘Asolando,’ his last volume of poems, published on the day of his death. These are but a few of the places where the doctrine comes out in Browning, evincing how vital it was with him from the earliest to the latest period. This and the resurrecting power of personality (one in which the spiritual man ever co-operates with the intellectual) may be said to be the great cardinal doctrines of his poetry.

“It is what man draws up from his sub-self which is of prime importance in his true education, not what is put into him. It is the occasional uprising of our essential sub-selves that cause us, at times, to feel that we are ‘greater than we know,’ and that affords an inward proof of the saying of Jesus that the kingdom of God cometh not with obser-

vation, but that it is within us. But these uprisings give us ‘intimations of immortality’ more evidential and alluring than can be derived from all merely intellectual evidences, which are, in fact, no evidence at all.

“These uprisings of the sub-self subside,” Dr. Corson proceeds to say in the private letter from which this extract is taken, “but the more frequent they become by leading a spiritual life, the less are their subsidences, the uprisings becoming more and more a part of our permanent, conscious selves. It is through the uprisings of the sub-self, its final freedom from subsidence and its permanent connection with the upper conscious self that man becomes, so to speak, isolated from the flesh (a state expressed by the Sanscrit word, *Kaivalya*, signifying isolation or aloneness) and attains to oneness with absolute being. This state was realized by Jesus, who could say, ‘I and the Father are one.’ ‘When is man strong until he feels alone,’ ”

says Valence in ‘Columbe’s Birthday.’ How little the saying of Jesus to Martha has been understood! — ‘I am the resurrection and the life,’ — that is, I myself, a resurrected spirit, resurrect the buried spirits of men.”

Dr. Corson regards spiritual life as the resurrection of the sub-self, or as the bringing to bear on daily life the perpetual illumination and exaltation of the higher consciousness. In this power to live in the eternal lies the radiance and the true happiness of life, the happiness in which there comes the constantly deepening realization of the profound truth expressed in the poet’s lines: —

“Wherever you are, motion and reflection are especially for you,
The divine ship sails the divine sea for you.”

It is in this realization, that there shall thrill, in the consciousness of him to whom has spoken the “Eternal Word,” a new recognition of its infinite power and exaltation; a deeper conviction that the life beyond has

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the most important bearing on these present working years ; a clearer perception of the fact that one may live, daily and hourly, here and now, the life of the “resurrected spirit” ; and that only through the acceptance and the absolute realization of these truths shall come the power to awaken from the dream into the radiance and the glory of the Vision of Life.

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